

## MOON OVER QUMRAN



MOON OVER QUMRAN  
PART ONE *Creation*



MMXIII 𐤀 OUTLANDS *nine one*

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**THE DOMINANT ISSUE** in Christian thought, from the time of the Gospels (68–96) to Casaubon's repudiation of the *Corpus Hermeticum* (1614), was the question of Christ's mortality. The sanctioned view (following the Council of Nicæa in 325) held that He was unquestionably an eternal entity with the Father; the heretical position, that because there had been a period before His creation, He must be regarded a finite being.

Ostensibly settled by the bishops at Nicæa, the dispute nevertheless continued to fester; the Arians<sup>1</sup> (and like-minded heretics) persisting in the belief that the created Christ was essentially a man.

All but two of the seven Ecumenical Councils of the Church (325–787), for instance, were convoked expressly to address the essential nature of Christ and the Trinity:<sup>2</sup> the Third (431) confirming Mary as Theotokos<sup>3</sup> (concerned as much, however, with the Christological implication of Nestorian Mariology, which stuck at the apparent absurdity of a creation begetting its creator; Nestor stubbornly insisting Mary could only have given birth to Jesus the man not Christ the divine); and Seventh

- 1 Arius (256–336), thus, has the signal distinction of being the first identifiable Antichrist (according to Athanasius, though the finger has been pointed at Simon Magus by others); defined in the first Epistle of John as “whoever denies that Jesus is the Christ” (2:22) and “has come in the flesh” (4:2). Subsequent references however to ‘the corrupt nature of the material realm’ (2:16/7) and numerous unidentified antichrists who “went out from us [Jews], but did not really belong to us [Essenes]” (2:19) sustain the impression left by the second defining characteristic (4:2) that docetic Judaic sects were among the earliest deniers.
- 2 Established as doctrine by the Council of Nicæa (325) the Trinity, only referred to obliquely in the Gospels (Matthew 28:19), drew on the Platonic divisions of generative (*phanes*), regenerative (*logos*) and perpetual (*sophia*) inception; extrapolated in a physical matrix as body (*soma*), mind (*nous*) and soul (*psyche*); and in an abstract as inspiration (*thesis*), knowledge (*gnosis*) and wisdom (*næsis*). In Pythagorean terms, the Triad (or Perfect Mean, which also has the unique distinction of being equal to the sum of the preceding integers) incorporates ‘totality’, encompassing a beginning, middle and end (trinity, thereby, not only an ideal epitome of ‘creation’ but also a pivotal geometrical figure).
- 3 ‘Theotokos’ Greek for “god-bearer”.

(787) concerning icons<sup>4</sup> and holy relics which likewise, further anathematized the Christology of yet another ‘misguided’ sect (Adoptionists).

Persistence of the heretical belief into the Middle Ages is attested in the suppression of Abelard’s *Theologia Summi Boni* (1121) and persecution of the Cathars (1209–55); a flagrant legacy of Christological dissent unremittingly dissonant, it becomes clear, throughout the entire Christian era.<sup>5</sup>

## SHROUD

Although its history is common knowledge, the reason this so-called heretical belief initially arose, is less well understood. It is generally held the result of passages in the New Testament in which Jesus repeatedly refers to himself as the Son of Man. But a corroborating, more material factor can be traced, it is my contention, to the blood on the Shroud.

As explained in *Shrouded in Scripture* (2004), the spread of Christianity may have been due solely to the miraculous images on the burial shroud focal to all four Gospels, in which, I contend, they are primitively described as ‘angels,’ with

- 4 The prototype of Christian icons, the face of Christ on a cloth (described in 593 by Evagrius who had seen it, as ‘acheiropoietos,’ “an image not made by hands”), was purportedly sent by Him to King Abgar v of Edessa (25 BC – 50 AD), instilling the veneration of icons in the Church; a practice condemned as idolatry in Judaism and Islam (the antipathy of the advancing Moslems establishing an antagonistic climate conducive to the eruption of Eastern Christian Iconoclasm, 726–843). The sole religion among them where god appeared as man, Christianity moreover boasted enigmatic relics with His mortal remains (cloths stained with blood and sweat: the Sindon or Shroud, Mandylion, Sudarion, and Veronica); a bone of contention its detractors were categorically obliged to inter. Although images of Christ were ultimately sanctioned (787; 843), depiction of the Father remained largely unacceptable until considerably later (11th century).
- 5 Virulence infecting even great minds like Isaac Newton and Ralph Waldo Emerson (unitarian ranks swelling volubly into the 20th century), as fatally as the many devout clerics whose faith had been irrevocably immured in the sophistical sublimations of corrosive reason.

a face “like lightning” (Matthew 28:3); or men “in brilliant<sup>6</sup> clothes” (Luke 24:3); in effect, abnormally ‘luminous’, like normally dark features in a negative.

I argue that, if the Shroud of Turin were the original burial cloth of a crucified Essene (named Yeshua), the inexplicable ‘photos’ of his corpse exposed on it, would have been mystifying enough in an age unfamiliar with the chemistry of image transfer, to lead *retrospectively* to legends both of a Messiah and the Son of God, upon discovery (regardless of his standing in the sect).<sup>7</sup>

This Essene, in other words, had not been recognized as anything more than a devout New Covenanter before the appearance of the images, but rather, came to be regarded divine *subsequent* to their exposure; sight of the miraculous relic convincing even the most hardened sceptic.

It is further my contention that the Shroud was hastily secreted by the Elect,<sup>8</sup> who immediately recognized that enemies of Judaism (in its Essene form) would be extremely anxious to locate and destroy (or at least suppress) so vital an agent of conversion.

Every privileged soul favoured with a glimpse of the miraculous image of the putative Messiah, was impelled to surrender to its unexampled authority, overwhelmed by such irrefutable proof. Hence, the widespread conversion to an essentially peripheral sect of Judaism.

A mission of conversion conducted, hypothetically, by strategically exhibiting the Shroud, over time, primarily to

6 Images vivid enough when fresh to render the cloth radiant.

7 Relegating him to the category of an afterthought, with the Suffering Servant (who ostensibly personified Judaism): “He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem” (Isaiah 53:2/3).

8 While the Children of Israel were chosen as god’s elect on earth (Mosaic Covenant) the Essenes considered themselves the Elect among the Israelites (through a New Covenant prophesied in Jeremiah 31:31–4).

influential patricians, such as Constantine<sup>9</sup> (and his mother Helena),<sup>10</sup> whose cryptic vision<sup>11</sup> of a 'fiery cross' is not inconsistent with the luminous ventral and dorsal images of a 'crucified' man which 'cross' (when the cloth is folded, as it was in the tomb), over the head of the corpse. Conversion of those at the top leads expediently to conformity among those beneath (effectively leaving 'converted' subjects oblivious to the reason for change, especially one so jealously guarded).

It follows that those fortunate enough to have beheld the images of the departed saviour were inevitably confronted with the question of His mortality, evidenced by the blood.

It bears emphasizing that the pivotal miracle upon which Christianity depends, remains the Resurrection;<sup>12</sup> and it is again my contention that this 'explanation' for what appeared to have ensued following the Crucifixion, was arrived at (or more precisely, translated) in attempting to account for the unaccountable likeness on the Shroud.

- 9 Constantine (272–337) accompanied Diocletian to Palestine in 296/7, where he met the Arian proselyte Eusebius (263–339) who not only became bishop of Cæsarea (314–39) but also his biographer (337–9). Eusebius, who had reviewed the evidence at Edessa confirming the early conversion of Abgar v, was certainly in a position to see the Mandyllion (as the cloth sent to Abgar was known); at a time, however, when it was yet imprudent to admit it. Some contend the records concerned Abgar VIII (r. 177–212), baptised (183–8) by Bishop Avircius of Hieropolis (121–92) in the presence of the Shroud, and further 'converted' by Bardaisan the Gnostic in 201. Conjecture (drawn from a tenth century Byzantine text) that the cloth had been hidden away in a climate of persecution and forgotten for centuries (either 362–533 at Antioch or 300–525 in Edessa), in my view begs credulity, granted its potential for conversion.
- 10 Helena made her remarkable pilgrimage to the Holy Land in 324 (nearing 80).
- 11 Cryptic in conformity with the strictures of the esoteric practice (second through fifth centuries) subsequently termed the Discipline of the Secret (1666).
- 12 As Paul maintained, "if Christ has not been raised, your faith is futile" (1 Corinthians 15:17); belief in the Resurrection, above adherence to the Law, or good deeds, constituting the essential condition for Christian salvation.

According to my hypothesis, in other words, Christianity developed purely from two contact negatives on a length of soiled linen; inexplicable images of an unwitting mortal who'd be shocked to discover his brethren had been impelled to conclude he was the son of god, to make sense of them.

Their appearance led to the serendipitous realization that the Essenes had failed to recognize the unsuspected Lord in their midst while He lived<sup>13</sup> (their mortification colouring the epitome of Cleopas and his companion, in the Gospels of Luke and Mark, who likewise fail to recognize the risen Christ that first Easter as He accompanies them to Emmaus).

Further occurrences of spontaneous image transfer, while rare, are on record; most recently near Liverpool (1981). An excess of uric acid on the skin from the scourging of the flagrum (acting as the developer); together with the recorded hundred pounds of myrrh and aloes with which the corpse was provisionally anointed until the Sabbath had passed (comprising a gelatinous substitute); simulate an emulsion facilitating image transfer. The pictures (fixed in the light of the sun) emerging after the Shroud had been removed from the body<sup>14</sup> and laid out to dry while the corpse was being prepared for final interment.<sup>15</sup> Those who contend they were

- 13 It bears noting that the enigmatic passage in the putative letter from Christ to Abgar v ("For *it is written of me* that those who have seen me will not believe in me, and that those who have not seen me will believe and live." emphasis added) makes greater sense in reference to 'a man whose divinity had gone unrecognized while alive, but became palpably lucid in death', than as a paraphrase of the passage in John 20:29, with sense inverted ("Then Jesus told him, 'Because you have seen me, you have believed; blessed are those who have not seen and yet have believed'."), as has been graspingly tendered.
- 14 As the primary focus of my hypothesis is the effect the Shroud had on those who encountered it, the question of its creation remains ancillary. Whether the images were created photographically or through unidentified biochemical, remanent or radiant reactions, it was their presence, I contend, which led to the inescapable conclusion that the man in the tomb must have been divine.
- 15 The cloth having been saturated with water on their arrival at the tomb, to loosen areas stuck to the wounds.

painted, fail to appreciate that negative images, unknown at the time, would have been the last thing an ancient (or even Mediæval) artist might conjure, let alone reproduce.

The Gospels record that Mary Magdalene found the body gone, Christ later 'revealing' himself to her, the apostles, and as many as 500 disciples on one rumoured occasion (conceivably when the Shroud was initially displayed to the brethren at Qumran),<sup>16</sup> before ascending into heaven 40 days on. But when the likeness on the Shroud first came to light (arguably documented in scripture as the 'Revelation' of the risen Christ to Mary Magdalene alone), the evidence of divinity implicit in those images<sup>17</sup> would naturally tend to press the thorny question of mortality more insistently if a corpse remained.

## ROBBERY

Matthew's account of the High Priest<sup>18</sup> and elders bribing guards at the tomb to claim the apostles had stolen the corpse during the night (28:13), establishes the fact that a concocted

16 Josephus (37–101) estimating the Essene adherents isolated throughout the territory in communes (including Qumran, Ain Feshkha, Mar Saba, Masada, Mazin, Mird and remote Carmel), exceeded 4000; though urban relations who did not adopt the rigorous communal rule, were undoubtedly influenced sufficiently by their devout example to incline to similar beliefs (sympathetically, at least, swelling the ranks). The six cemeteries at Qumran contain some 1200 graves, several of which yield additional inhumations (and an unknown number, Bedouins). Given current death-to-population ratios in the Middle East (roughly six annual deaths per thousand people) even qualified by disparities in nutrition, disease and longevity, an average of four graves per year over an interval of 300 years (the outer limit) still suggests a community in excess of the number currently projected (200). A disparity most easily accounted for with the possibility that Qumran may additionally have been a training facility (not unlike a seminary), making it the focal Essene outcamp. Conjecture aside, among the excavated graves, several of the 53 documented exhumations conclusively yielded shrouds.

17 The first tangible proof of god.

18 Joseph ben Caiaphas the Sadducee (18–36) son-in-law of High Priest Annas ben Seth (6–15) and brother-in-law to his predecessor Eleazar ben Ananus (16/7).

story concerning its disappearance was implicated in the Resurrection. An account not inconceivably originating with the expedient removal of the body following the discovery of the miraculous images on the Shroud, to dispose of the complication mortal remains would inevitably present to the otherwise incontestable impression of immortality.

Removal of the corpse to fake a prophesied resurrection, inter the remains in a family plot, prevent destruction of the surrounding garden by penitent pilgrims, or submit to necromancy (the contending alternatives), would reflexively involve the burial cloths; conversely, their presence in the tomb following the disappearance of the body (as recorded in the Gospels), conforms far more favourably with the hypothesis that it was the vivid proof of immortality on the Shroud which warranted its isolation from a decomposing corpse. If Caiaphas continued to insist the body had merely been moved, it would hardly be surprising for the keepers of the cloth to meet the charge with the counter-accusation of the bribe.<sup>19</sup>

Further evidence of interference in matters casting doubt on Christ's divinity is met in the restriction of the Ebionite gospel (known as Hebraic Matthew) from the sanctioned canon, for its contention that Jesus had in fact been conceived by Mary together with Joseph (repudiating the Virgin Birth). Although the Ebionites<sup>20</sup> believed he was 'inhabited' by

19 The hypothetical *Nazarene Gospel* 'restored' by Robert Graves and Joshua Podro (1953) furnishes the alternate speculation that the money was merely a gratuity presented to the astonished guard from the tomb who alerted Nakemidam (Nicodemus) early Easter morning, to Christ's rising (Graves contending He had simply emerged from a coma). The guard, cautioned to lie to avoid punishment, was further armed by Nakemidam with the cover story of 'the apostles reclaiming the body for burial elsewhere' (49:448); the concocted details thereby charged to Christ's camp, rather than the High Priest (as might be expected of a work committed to 'restoring' His Judaic orthodoxy).

20 Second-generation Jewish Christians comprising the northern branch of Essenes originally known as Nazarenes; arguably sustaining the impressions of forebears who had conceivably grown up with Jesus.

divinity (incarnated through baptism) their version of the nativity drove too great a wedge between his natures. Their conviction, however, that at death the divine Christ departed from the mortal Jesus, rings harmonically true to the presentiment of ‘angelic’ images on the Shroud in enigmatic apposition to a problematic corpse (inviting disposal).

Keep in mind that while the distinction between corporal and spiritual resurrection may have taken time to digest, the issue of the decaying corpse would present a far more pressing priority.

Belief in the rumour that his body had not in fact disappeared but been tactfully removed, erupted, I contend, in the endless disputes over the nature of Christ (fomented, as Matthew notes, by Judaic orthodoxy). In this respect, overtones of rationalization and rebuttal (to the Pharisaic accusations that the corpse had merely been moved from the tomb), may be detectable in the ingenious docetic protestations of the early, initially ascetic, Gnostics.

## SON OF MAN

The term ‘Son of Man’, used persistently throughout the canonical book of Ezekiel to refer to the narrator, recurs as a title (purportedly the earliest in Judaic scripture) in a section of 1 Enoch (known as the *Similitudes* or *Book of Parables*); a title accorded exclusively to ‘the Messiah as a judge of mankind occupying the throne of god’. Otherwise its use in the Old Testament consistently conveys the sense of “human” (with the notable exception of a ‘prophetic’ reference in Daniel 7:13/4).<sup>21</sup>

- 21 Minimalists contend that *Daniel*, a characteristically ‘apocalyptic’ book, was arguably composed about 165 BC (later than the rest of the Old Testament), notably in the era of the books of Jesus ben Sirach (180 BC), *Enoch* (165–105 BC) and *Jubilees* (160–140 BC), the period when the Messianic Essenes become detectable (a sect preoccupied with the Mosaic 49-year Jubilee calendar). The establishment of Seleucid rule in Palestine (198 BC) which entrenched the 19-year calendar, appears, in

Although at least 11 copies of 1 Enoch were recovered among the Dead Sea Scrolls (together with fragments from nine scrolls of a complementary work, making the Enochian literature apparently focal at Qumran), the *Book of Parables* is the only portion notably absent (suggesting a late addition, not inconceivably contemporaneous with the writing of the Gospels). Employed extensively throughout the Gospels (arguably to pointedly associate Jesus with the ‘vision’ of Ezekiel), the term ‘Son of Man’ appears only four times in the rest of the New Testament.<sup>22</sup>

The Gospels, in other words, appear to have been contrived in part to fortify claims of Christ’s contested divinity, through identification with Ezekiel. The four faces of the cherubim (*chayot*) described in the book of Ezekiel, were accordingly assigned to the Evangelists responsible for the Gospels. While Ezekiel’s vision of the ‘glory’ of god on a sapphire throne was readily interpreted as a prophecy of Christ on the ‘throne’ of His mother’s knee (accounting for the symbolic blue garb of the Virgin, a feature generically equated with ‘grace’).<sup>23</sup>

And having consumed ‘the scroll’, wasn’t Ezekiel (like Christ) an embodiment of Logos? He had, after all, been anointed by god with the power to prophesy the resurrection of the dead.

retrospect, to have hastened the introduction of the expedient Essene version of the Jubilee measure (177 BC), which led in turn to the Edict of Epiphanes prohibiting the calendrical observances of Judaism (168 BC) and concomitant Maccabean Revolt (168–163 BC); giving rise to the calendrical ‘manifestos’ of *Enoch* and *Jubilees*. As shown in *Myth as Math* (pp 188–205), *Daniel* too is very much a calendrical ‘prophecy’.

- 22 Likely deposited in the caves during the earlier rising against the Romans (66–73) though the possibility remains that some may have been hidden as late as the Bar Kosibah Revolt (132–5), the Dead Sea Scrolls include no Christian texts or references. One tiny fragment from the so-called Greek cave [7], however, has been earnestly identified by some as a portion of the earliest Gospel, Mark.
- 23 In a carnal light, her lap is suffused with the hue accorded the *magnetic* property of the maiden (in contrast to the *electrical* propensity of her florid suitor).

In addition to six copies of Ezekiel, the Scrolls yielded fragments of a work known as Pseudo-Ezekiel which reprise the crucial passage concerning 'the raising of the bones' in Ezekiel 37:1–10; the only extant texts at Qumran addressing resurrection. While scholars infer from this that the Essenes rejected resurrection, it is more cogent to note that these scant references instil an inclination for corporal, rather than spiritual, rebirth.

In other words, the presence of a corpse in conjunction with the undeniable evidence of immortality on the Shroud would confound expectations so radically, to threaten acceptance by the brethren should it remain.<sup>24</sup>

The wide disparity among the Gospel accounts concerning what occurred at the tomb that first Easter, indicates that their source of information was remote (arguably rumour). Intimating a closely managed initial strategy among the few actually present; conceivably to confine events to the anticipations of the rest of the sect (and remove all hint of doubt). Expectations of corporal rebirth notwithstanding, the evidence before those present can only have appeared incontrovertibly conclusive.

The Essenes (or 'Remnant of Israel preserved from Destruction'), who had occupied remote enclaves to isolate themselves from the apostasy of what they considered wayward Judaic sects,<sup>25</sup> would naturally have felt confirmed in their

- 24 Two of the three scriptural elders who appear to have been 'translated' bodily to heaven, evading death (Elijah and Moses; the other being Enoch) conveniently reappear during the Transfiguration of Jesus (Mark 9:2–8). The ensuing exchange suggests their 'presence' was summoned to connote a signal association with corporal resurrection: "They [the apostles] kept the matter to themselves, discussing what 'rising from the dead' meant" (Mark 9:10). Paul's subsequent emphasis on the resurrection of a spiritually imperishable 'body' merely constitutes a timely revision necessitated by the inescapable decay of mortal remains (1 Corinthians 15:35–54).
- 25 Sects such as the Pharisees and Sadducees, which compromisingly surrendered their birthright (observance of the Mosaic 49-year Jubilee measure) to the calendars of the Occupation (Seleucid and Roman);

observance, by the appearance of the miraculous images of one of their own on the Shroud. They had sequestered in defiance of apostasy, and Christ (their apotheosis) proved their vindication; just as Ezekiel had been anointed to admonish the apostasy of Israel before Him.<sup>26</sup>

## JUBILEE

It bears noting that Judaic observance of the original Levitical 49-year Jubilee measure (revealed to Moses) is presumed to have been discontinued because of the disruption of the Babylonian Exile (when Ezekiel was anointed mediator of Judæan redemption). Ezekiel's significance to the Essenes, thereby, appears to have been that his vision of 'glory enthroned atop a cherubic chariot', afforded a signal antecedent to restoring god's covenant not only through mystically-induced visions but also the ritual revival of His anointed calendar: the Jubilee measure, which had grown incomprehensible through more than 400 years of disuse (587–177 BC).<sup>27</sup>

repeating the irredeemable apostasy of forebears who shamelessly celebrated the feastdays of the Canaanite Baals and Asherahs (Judges 3:7).

- 26 Monastic retreat to remote encampments has further been associated with an alternate interpretation of Isaiah 40:3 (prominent in the Essene *Manual of Discipline*): "A voice of one calling: 'In the wilderness prepare the way for the lord';" as opposed to "A voice of one calling in the wilderness 'Prepare the way for the lord'." The contention that Qumran may not in fact have been a monastery, or that the Scrolls were produced in Jerusalem, however, does not vitiate the speculation that Jesus was an apocalyptic Essene intent, like his brethren, on reviving god's anointed calendar (so focal to the congregation of the Children of Truth). Which applies as well to the possibility that Yeshua may *originally* have been an initiate of the Nazarene branch at Carmel (rather than the Ossæan sect at Qumran); accounting for the consequent Ebionite intimation that at death the young man their (Nazarene) fathers had known in youth had indeed expired, while only a divinity inhabiting him could conceivably account for the undeniable proof of immortality on the sacred Shroud.

- 27 In fact the secret of how it worked appears to have remained intact, until recently, for close to 2600 years.

*“You will count seven weeks of years: seven times seven years, that is to say a period of seven weeks of years, 49 years. And on the tenth day of the seventh month you will sound the trumpet; on the Day of Atonement<sup>28</sup> you will sound the trumpet throughout the land. You will declare this fiftieth year to be sacred and proclaim the liberation of all the country’s inhabitants.” (Leviticus 25:8–10)*

From shortly before the Babylonian Exile (587–538 BC) to the Maccabean Revolt (168–163 BC) incited by the Seleucid prohibition against Judaism (168 BC), the inhabitants of Palestine were governed by the calendars of Egypt (609–605 BC), Babylon (605–538 BC), Persia (538–332 BC) and Macedon (332–129 BC) in succession. It is my contention that the barbarous prohibition of *Epiphanes* (Seleucid king, Antiochus IV) was ultimately provoked by the introduction of the Essene version of the incompatible Jubilee calendar (177 BC).

The last observed Levitical Jubilee (projected to end in 574 BC, notably during Ezekiel’s exile) was, according to interpretations of Biblical chronology,<sup>29</sup> the 17th following the Exodus. Significantly, at the time of the Exile (587–538 BC) the number ‘17’ was widely considered ‘the abominable number of downfall’ (because the 17th day of lunation inaugurates the waning or falling arc of the lunar cycle).<sup>30</sup> Thus the ‘fall’

28 Its importance cannot be overstated given that the holiest day in Judaism, the Day of Atonement (Yom Kippur), was established by the enigmatic Levitical 49-year Jubilee measure.

29 Both the second century AD *Seder Olam Rabbah* (*Great Order of the World*) and projections from the independent computations of Edwin Thiele (*The Mysterious Numbers of the Hebrew Kings*, 1951) support the conjecture that entry into Canaan by the Israelites occurred in the year 1406 BC, the date from which the introductory Jubilee has been conventionally projected (1406–574 BC = 833 elapsed years, inclusive;  $833 = 17 \times 49$ ).

30 “The Egyptians have a legend that the end of Osiris’s life came on the 17th of the month [referring to the lunation], on which day it is quite evident to the eye that the period of the full moon is over. Because of this the Pythagoreans call this day ‘the Barrier’, and utterly abominate this number”

of Judah into captivity in 587 BC during the 17th Jubilee, if not mere coincidence, appears to entail an element of calculation.

The Levitical Jubilee measure, as I have shown, was calibrated to lunar cycle;<sup>31</sup> while the replacement, conceived by the Essenes after failing for twenty years<sup>32</sup> to decipher the original (197–177 BC), involved an expedient solar reduction (known to Scroll scholars as the Zadokite variant).

The book of Ezekiel, accordingly, comprises 48 chapters, one short of a Jubilee interval (arguably to reference the uncompleted Jubilee disrupted by the Babylonian Exile). Its telltale 1273 verses likewise fall one short of a compound Jubilee interval ( $26 \times 49 = 1274$ ),<sup>33</sup> supporting the inference.

Criticism of the significance in these numbers, based on chapter divisions having purportedly been introduced during the Middle Ages (presumably by Stephen Langton during his tenure as Archbishop of Canterbury, 1207–28), either ignores or discounts the presence of correlative divisions in earlier

(Plutarch, *Isis and Osiris* [367] 42; Frank Cole Babbitt translation, pp101–3). Although a senior priest at Delphi, Plutarch (46–120), clearly puzzled over ancient myth (*Isis and Osiris*) and symbol (*On the E at Delphi*); suggesting either that initiation into the Mysteries during the period when the Gospels were purportedly composed, had become purely ritual, or that certain key works involve dissimulation.

31 *The Levitical 49-Year Jubilee Calendar* (2009).

32 Twenty years, according to the *Damascus Document* (CD 1:5–11); but if an interval of forty years is entertained (Ezekiel 4:6) the putative period of decipherment may be extended back to 217 BC: a signal 49 years before the Edict of Epiphanes (168 BC). In other words at the end of the first New-Covenant Jubilee and the introduction of the enigmatic fiftieth year (measured from the revival of the Jubilee measure, rather than the concession of the expedient Zadokite variant). The 390-year Period of Wrath or sin cited in both sources (arguably referring to the time elapsed since the suspension of the original Jubilee measure), is interpreted as having begun in 587 BC, with the climactic second evacuation of Judæan exiles to Babylon following destruction of the Temple.

33 The factor '26'; comparably 'one short' of the 27 visible phases in the lunation, appears to present a structural parallel arguably directing attention to the lunar focus of Ezekiel's vision. While the number of books in the New Testament, if not coincidence, may also have been set with respect to the 27 visible lunar phases.

Masoretic manuscripts, those encountered in such non-canonical works as the book of Jubilees, and the Judaic scribal convention of leaving a space of nine consonants between sections.<sup>34</sup>

## SEVEN FEASTDAYS

Coincidentally, the date generally ascribed to the second wave of deportations from Judah (587 BC) portends a telltale exile of 49 years (to 538 BC). However the Jewish calendar advances the corresponding date to 586 BC. The first two deportations “in the seventh year [598 BC], 3023 Jews; in Nebuchadnezzar’s eighteenth year [587 BC], 832 people from Jerusalem” (Jeremiah 52:28/9), having been arbitrarily amended to “eighth” [597 BC] and “nineteenth” [586 BC] respectively to accord with ‘the burning of the Temple on the tenth day of the fifth month in the nineteenth year of Nebuchadnezzar’ which preceded deportation of all but a few of the poorest citizens of Jerusalem (Jeremiah 52: 12–5).

Textual discrepancies such as this were arguably intended to flag attention<sup>35</sup> (note that citizens of Jerusalem, the centre of

- 34 Nine consonants in accordance with the nine focal phases in the lunation (seven identifiable visible spectres plus two unobserved dark aspects), ‘encountered’ together only during the dark interval between successive lunations; in other words, a fitting measure of ‘cæsura’ or ‘pause’. An association of letters with phases, moreover, in harmony with the hypothesis (initially outlined in *God’s Wand*) that the letters of the original Alphabet figured lunar phases. In Egyptian iconography Amun (the complete lunation) surveys nine bows from on high: the lunation conceptually segmented (in a schematic ‘compass’ projection), into arcs or bows each terminated by one of the nine identifiable phases. The ancient Egyptian ‘Ennead of nine supreme deities’ (notably cyclical) gave rise to the new lunation three days after they had all descended into the amnion of the underworld, nine focal lunar phases extending their ‘fertility’ (in a Pythagorean expansion) to the nine lunar or menstrual cycles ( $29.530588 \times 9 = 265.775292$ ) of human gestation (266 days).
- 35 Another conspicuous example is the glaring discrepancy in King David’s reigns: “David was thirty years old when he became king, and he reigned for forty years. He reigned in Hebron over Judah for seven years and six months; then he reigned in Jerusalem over all Israel and Judah for

Judaic faith, are confined to this second period of deportation in either account).

The “tenth day” harbours a signal resonance of the most sacred day in the Judaic calendar, the Day of Atonement which falls on the tenth day of the seventh month (Leviticus 25:9). It is my contention, thereby, that the conflicting dates in Jeremiah 52 direct attention to the Jubilee measure (which established the Day of Atonement), the common feature of the ‘tenth day’ in both passages inviting their conjunction. The “tenth day of the tenth month” in an earlier verse (Jeremiah 52:4), presents a cue for binding the succeeding ‘tenth’ in the chapter (52: 12) to another, such as the most conspicuous ‘tenth day’ in scripture.

Adding the seventh month from Leviticus 25 to the fifth month from Jeremiah 52 produces the tidy sum of a year: the difference between the 18th and 19th years of Nebuchadnezzar. In other words, the burning of the Temple on the tenth day of the fifth month in the nineteenth year of Nebuchadnezzar (Jeremiah 52: 12–5) may be merely a device contrived to draw attention to the pivotal (though implicit) factor of the Jubilee measure. While the final word on deportation of the Judæans of Jerusalem in the chapter resolutely establishes the date as 587 BC (Jeremiah 52:29).

The significance in diverting attention to the Jubilee measure (in Jeremiah 52) resides both in the crucial fact that the Babylonian Exile effectively curtailed observance of the Levitical 49-year calendar (587–177 BC), and in the signal 49-year duration of Judæan exile (587–538 BC).

From the prospect of those concerned with reviving the sacred Jubilee measure during the Seleucid era (197–177 BC) the loss of the Levitical calendar may have seemed an even greater travesty than the destruction of the Temple at the hands of the Babylonians, because the key to how it worked had been irretrievably lost. Both losses occurring the same

33 years” (2 Samuel 5:4/5); the solution to which is detailed in *Myth as Math* (pp 149/50).

year (587 BC) mark the meaningful inception of Judæan exile: displacement of an entire faith.

In a related calendrical adjustment, an interpretation of the seventh month in Leviticus 16:29 and 23:23–7 divorced from their context (25:8–10) led to the arbitrary establishment of a new civil year. Yet the Festival of Trumpets on the first day of the seventh month (Numbers 29:1) and Day of Atonement on the tenth day (29:7), according to the text, strictly delimit only the first ten days of a seventh month, not a civil new year (which would appear to some, to abide a semi-annual equinoctial calendrical adaptation).

Proof that the introduction of the civil new year was a late expansion resides in part in the recognition that the seventh ‘month’ decreed in the Levitical 49-year Jubilee measure (Leviticus 25:9) was neither a lunar nor ‘monthly’ interval, but rather a computational 10-day solar embolism (denoted a 50th ‘year’ because it exceeded the 49th) added to 49 calendar years of 365 days (17,885 days) to adjust a lagging calendar to the lunar cycle (606 lunations<sup>36</sup> = 17,895.536 days).<sup>37</sup>

Which clearly affirms the primacy of the Levitical *lunar* observance: lunation 607 proceeding directly on the heels of 606; while the calendar measure, based on a rounded solar cycle, had to be suspended for ten days<sup>38</sup> before resuming its

36 Six lunations in excess of ‘fifty lunar years’ (which comprise 600 lunations) give rise to the characterization of the embolism as a *seventh* excess ‘month’, though not with respect to the 50 lunar years, but in a correlative 50th calendar year (comprising only ten days). Effectively isolating a residue of seven aggregate ‘months’ (the six lunations plus the seventh ‘month’) in excess of the two specified control measures (49 solar and 50 lunar ‘years’). It becomes evident the ten days (of this seventh ‘month’) constitute a purely paper addition (affording no actual time for such practical activities as sowing or reaping, explaining their injunction during Jubilee ‘year’); the 50th ‘year’ emphatically described as “sacred” (implying ‘secret’) expressly to distinguish it from a natural one.

37  $606 \times 29.530588 = 17,895.536$ .

38 While ten leap or embolismic days added to the calendar today might be incorporated into the current year (making it 375 days long), the custom invoked in the Levitical 49-year Jubilee calendar involved the segregation

successive 49-year count (<http://archive.org/details/TheLevitical49-yearJubileeCalendar>).

Loss of this insight shortly after the Exile, it appears, opened the door centuries later to misinterpretation of the canonical 'seventh month' as the start of a new 'civil' year, six months into the ecclesiastical year (formally introduced in the Mishnah, 70–220). Yet as the last three of the seven Levitical Feasts arise in the seventh month, it would plainly be more appropriate as the end rather than beginning of a year (the initial Sabbath or 'seventh day' categorically *concluding* Creation).<sup>39</sup>

of those ten days into a separate 'year' which fell between the 49th year of one Jubilee period and the first year of the next.

- 39 In a lunar light, the waxing arc of the lunation (inviting association with the first 'month' of Feasts because it opens with the first focal phase) includes four of the 'seven focal phases in the cycle which prove identifiable on sight'; while the waning arc (corresponding with the seventh 'month' of Feasts because it closes with the seventh focal phase) contains three. Accordingly, the seven Levitical Feasts are comparably distributed: four in the earlier and three in the later months. Shavuot, the fourth Feast, moreover, is *isolated* in the third month arguably to draw attention to the third focal phase (first full moon, whose 'twin', second full moon, appears the following night as the fourth focal phase; both with an affinity to the waxing side of the cycle, yet alone among spectres exceeding the characteristics of either arc). An ingenious means of intimating the twinship and isolation of the insuperable third and fourth focal phases (*fourth* Feast and *third* month effectively 'superimposed' like overlaid or consecutive full moons, focal phases *three* and *four*). Concealed further in the dispersal of the Feasts is a reflection of the Levitical 49-year Jubilee measure in which the lunation, governed by the seven festive spectres, is clearly accorded the prevailing role (given that the division of the seven Feasts into two distinct concentrations, accords precisely with the distribution of the seven focal spectres between opposing arcs of the lunation): Shavuot or the Feast of Weeks following 49 days after Passover to be celebrated on the 50th day (Pentecost), in congruence with the Jubilee of a 50th 'year' concluding seven weeks of years in Leviticus 25:8–10. The projection 'weeks of years' moreover, augments the echo of 'the seven days of the month' (the focal lunar spectres) in the seven days of the week (which were extrapolated from them). Pentecost, it bears noting, marks the 'quickening of belief' both for Jews and Christians: the Decalogue or Ten Commandments imparted to Moses fifty days into the Exodus, resonant in the descent of the Holy Spirit among the apostles (and 108 others) fifty days after the Resurrection (*cf.* 108-bead prayer string; 108 disciples of Buddha; 108 lords of the Tao).

## RESURRECTION

A resurrection myth common to earlier cultures, supplemented Ezekiel's canonical prophecy of the bones (37:1–10) and the handful of other passages on 'rebirth' in the Old Testament,<sup>40</sup> in making sense of the images on the Shroud. Generally held to symbolize the regular reappearance of flora each spring, only recently has it been recognized that this myth also accords with the reemergence of the crescent after a dark delay of three days and two nights with no moon in the sky (the precise interval, notably, between Christ's crucifixion and resurrection, according to the Gospels).<sup>41</sup>

The cross (likewise prevalent in earlier cultures) fittingly describes the moon crossing the underworld during this dark interval, to reemerge with the succeeding lunation. Waning crescent having disappeared unexpectedly in the east, waxing crescent reappears counterintuitively three nights later across the sky in the west (conventionally considered the antipode of 'death' by those mistaking ancient myth for a predominantly solar or stellar construct). Accordingly, the metaphor 'death on the cross' tidily embraces the conception of 'the moon crossing the underworld following the apparent demise of the visible lunation' in the east, to emerge with the new lunation three days later from the regenerative waters to the west.

In other words, a tradition older than Abraham advanced concepts and figures<sup>42</sup> incorporated into Judaism and Christianity,<sup>43</sup> which initially address lunar cycle.

40 Job 14:13–5; Job 19:25/6; Isaiah 26:19; and Daniel 12:1–4; all significantly anticipating corporal rebirth.

41 The lunar cycle known as the lunation extends 29.530588 days on average, comprising a waxing arc of twelve successive visible spectres and waning arc of thirteen, separated by two adjacent nights of full moon (at the apex of the cycle). During the other two-and-a-half days no visible spectres appear in the sky, an enigmatic dark interlude the ancients reckoned as 'three daytimes plus two nighttimes' (two complete nights casting their shadow across three calendar days). It bears clarifying, the term 'phase' embraces both 'spectres' (which are visible) and 'aspects' (which are not, comprising the two dark-night phases).

To illustrate, when the resurrected (though yet unrecognized) Christ reveals himself to the seven fishermen at the Sea of Galilee (in His third appearance to the apostles) He directs them to cast their net over the right side of the boat (John 21:6), producing a catch of '153 large fish', a figure which has stumped scholars for two millennia. Given that the moon, however, appears to descend each morning into the waters

- 42 Cryptic lunar iconography which proves common to Homer, the Old Testament and Mark alike (accounting for the numerous parallels to the *Odyssey* in the earliest Gospel). When, for instance, one identifies the 'brothers' of Helen (invoking "moon"), Castor and Polydeuces (sons of the Thunderer, Zeus), with the conjoined halves of the visible lunation, it becomes clear why one (waxing arc) remains immortal while the other (waning arc) must perish; or why they spend part of their life in the underworld. Polydeuces, signifying "many gods" ('poly' plus 'deus'; not "very sweet" as conventionally interpreted), alludes to 'the succession of spectres comprising the waxing arc of the lunation' (Pollux, the Latin diminutive, refining the focus to "many lights"). Their Gospel counterparts, James and John ('sons of thunder', Boanerges), seek a place on either side of Christ not to signal the antecedent of the Dioscuri, but their significance (Mark 10:37).
- 43 Early Christian efforts to establish the greater antiquity of Mosaic scripture over the pagan legacy of ancestral Greece, which resulted in histories such as the celebrated *Chronicon (Universal History)* of Eusebius (sometime after 325), clearly arose from the failure to comprehend the iconography in the mystifying myths of Homer and the Greek poets (not to mention the correlative perplexities in the Hebrew and Babylonian texts). Even the suspicion that the texts might implicate the moon, it becomes evident, isn't enough to unlock the mysteries (*viz.* Graves) without both an empirical and mathematical grasp of the three highly complex lunar modes (the lunation, the 18.6-year course cycle and the 19-year phase cycle). While the sectaries of the apostolic period (33–100) had long been fluent in the divined secrets of the ancient tradition, their heirs through the patristic era (100–451) increasingly abandoned such antiquated, highly involuted proofs of divinity, in my view, in light of the far more conclusive evidence on the palpable Shroud. Geometrical distillates of an otherworldly realm of perfection (sustaining expectations of an afterlife), however, were dutifully preserved among those who recognized that Plato's Pythagorean insights (to summon a prime example) represented the culmination of a lengthy succession of consistently enlightening reflections.

of ‘the underworld,’ “large fish”, by extension, may in fact refer to ‘a month-long cycle of lunar phases’ (the spent lunation conceived as a ‘school’ of submerged or extinguished phases).

Because the mean lunation extends 29.530588 days (as scientifically computed), compound lunations never strictly comprise whole-day products. But 153 lunations (which accumulate 4518.179964 days employing the modern rounded measure)<sup>44</sup> come close enough to a whole-day product to invite the projection of an ancient average cycle of 29.529412 days, when those 153 lunations have been computed to extend an even 4518 days<sup>45</sup> (a difference, remarkably, of only .001176 days or 101.6 seconds per lunation, from the modern mean).<sup>46</sup>

The authors of the Gospel of John (arguably the Essenes), in other words, conceivably settled on the figure of 153 large fish as an *integral* expansion of compound lunations (comprising an even 4518 days). The implicit 29.529412-day calculation, then, may tentatively be taken to represent the putative Essene measure of mean lunation.<sup>47</sup>

Corroborating the assumption that ‘large fish’ represent lunations, 4518.179964 days comprise 12.370367 years,<sup>48</sup> a quotient remarkably coincident with the number of lunations in a solar year (12.368267).<sup>49</sup> Dividing the rounded Julian

44  $153 \times 29.530588 = 4518.179964$ .

45  $4518 \times 153 = 29.529412$ .

46  $29.530588 - 29.529412 = .001176$  days ( $\times 86,400$  seconds per day = 101.6064 seconds; or converted into parts portioning the Molad measure of the contemporary Jewish calendar, at 25,920 parts per day = 30.48192 parts).

47 Because this insight (proceeding from the interpretation of the Gospel account of ‘153 large fish’ as a figure of lunation), has never before been recognized, modern authorities (even those with notoriously speculative inclinations) have unwittingly missed the significance in the name of the Essene enclave by the Dead Sea. “The Arabic in its present form [Qumran] is meaningless. The commonest word in that language with the same root letters ‘q-m-r’ means “moon”, but that does not seem to have any particular relevance to the place” (John Allegro, *Search in the Desert*, p92).

48  $4518.179964 \div 365.2422 = 12.370367$ .

49  $365.2422 \div 29.530588 = 12.368267$ .

year (365.25 days) with the putative Essene measure of mean lunation (29.529412 days), moreover, produces an even nearer convergence of 12.369024 lunations per year.<sup>50</sup>

The difference between this projected Essene quotient and the actual measure (.000757 lunations per year)<sup>51</sup> amounts to a disparity of slightly more than half an hour a year<sup>52</sup> or a mere 2.6 minutes per lunation.<sup>53</sup> In other words, 153 lunations ‘coincidentally’ surrender the same number (in years) as there are lunations in a year.

The authors of the Gospel of John managed to settle on a sum of large fish (hypothetically lunations) which ‘coincidentally’ incorporates remarkably accurate measures both of the mean lunation (29.529412 days) and the number of lunations in a solar year (12.369024); as paradigmatic a pivot of lunar expansions as one could conceivably summon.

In other words, while the puzzle of 153 large fish has baffled Biblical scholars for two thousand years, ‘coincidences’ delimiting the precise synodic relation between lunar and solar cycle (both annually and cumulatively), emerge when the phrase is figuratively interpreted as a metaphor for ‘lunations’; a previously unconsidered solution which implicitly confirms the conjectured cipher.

And since there are other lunation compounds which approach whole-number products even nearer (calendars being ideally constructed to harmonize extended measures, such as leap-year cycles, with integral solar and lunar intervals), the significance in settling on the figure ‘153’ can be shown to reside additionally in its incorporation of ‘factors constituting *signal* measures of lunar cycle’ ( $9 \times 17 = 153$ ): ‘9’ representing the number of focal or identifiable phases in the lunation (seven recognizable spectres visible serially on

50  $365.25 \div 29.529412 = 12.369024$ .

51  $12.369024 - 12.368267 = .000757$ .

52  $29.530588 \times .000757 = .022355$  days ( $\times 1440$  minutes per day = 32.19 minutes).

53  $32.19 \div 12.368267 = 2.602685$ .

high; plus two invisible aspects presumably resident in the underworld, presiding successively over the two terminal dark nights); and '17', the abominable number of downfall (day 17 in the lunar sequence inaugurating the waning arc of the cycle).<sup>54</sup>

Both factors (being associated expressly with the underworld) necessarily direct attention to *elapsed* measures which have already disappeared into the extinguishing waters (precisely like the accumulated phases of 153 *departed* lunations).

The seven focal visible phases,<sup>55</sup> it must be appreciated, are the only spectres in the lunation identifiable on sight, elevating them to an honoured seat of distinction among ancient cultures (their enthronement comprising the previously undetected source<sup>56</sup> of the sacred number 'seven').<sup>57</sup>

- 54 It bears noting that the waning arc would reflexively be oriented on the left side of an idealized lunation schematic or 'compass' because the curved left arm when raised resembles waning crescent, the terminal visible waning phase.
- 55 Opposing crescents, opposed half-moons, twin full moons and first waning phase (presiding in turn on the throne of heaven drawn nightly through the sky on a winged chariot, as envisioned in Ezekiel; with four wings at each corner to accommodate the notoriously variable transit of the moon through all four quarters of the cycle). The other twenty visible spectres in the lunation lack the distinctive features which enable observers to distinguish empirically between successive phases.
- 56 For example, Annemarie Schimmel confines herself, in the seventh chapter (appropriately) of *The Mystery of Numbers* (1993) to an exhaustive tabulation of ancient references to the number 'seven', without a hint of insight into its esoteric origin ('The Pillars of Wisdom', pp127–55). Historically, the failure to detect its nature led to the conviction that emphasis on the divine number in scripture and myth must be fixated on the metaphysical pulse of the physical universe.
- 57 As explained in *Myth as Math*, the Sabbath was only figuratively 'a day of rest'. Because the mean lunation extends 29.530588 days, the architects of the revolutionary variable-month calendar (departing from the Egyptian convention of the fixed 30-day month) proposed the more commensurate innovation of alternating months of 29 and 30 days. The terminal focal visible phase thereby required a double tag, one for the last phase in the male 29-day month (Hades, implying 'underworld' which the final phase ushers the spent lunation into) and another to identify its counterpart in the female 30-day month (Pluto, signifying

There are twenty-five smaller lunation compounds which approach whole-number products nearer than 153 lunations do;<sup>58</sup> seven of which harbour the crucial factor epitomizing ‘decay’ (‘17’) but each without a meaningful correlative:<sup>59</sup> the complementary factor in those seven compounds embracing all the integers from ‘1’ through ‘8’, with the notable omission of ‘7’ (the signal number of ‘focal visible phases in the lunation’).

The *absence* of factor ‘7’ accords with the *submergence* of the seven focal visible phases during the dark interval, rendered all the more conspicuously absent in the waters of the underworld (although in company with the other twenty indistinguishable spectres of the spent lunation), for being identifiable phases. An absence embodied by the *missing* ‘7’ in the sequence of complementary factors ‘1’ through ‘8’, as if ‘fishing’ the depths for the *lost* light of the moon.<sup>60</sup> These identifiable ‘fishing’ spectres have accordingly been personified in the encounter with the risen Christ at Galilee, as seven recognized fishermen (His apostles).

## SEVEN GODS

Older cultures identified the seven focal visible phases as gods. The Israelites however, having settled on a single god,  $\Upsilon\text{H}\text{W}\text{H}$  (representing ‘the complete lunation’, like Akhnaton’s Aten),

“wealthy”: the month ‘wealthier’ by a day). Thus on the seventh ‘day’ (meaning ‘seventh identifiable day in the lunation’) the count ‘rested’ (meaning ‘incorporated two different numbers’): the terminal phase of the lunation, or seventh focal spectre (waning crescent), enumerated alternately as the 29th and 30th calendar day. Which incidentally demonstrates (together with Eve’s extra rib, an ‘additional’ crescent for the female month) that the account of Creation presented in Genesis must have been conceived *after* the adoption of the initial variable-month calendar (the 8-year great-year measure).

58 2, 4, 17, 19, 21, 34, 36, 38, 51, 53, 66, 68, 70, 83, 85, 87, 100, 102, 115, 117, 132, 134, 136, 149 and 151.

59 17, 34, 51, 68, 85, 102 and 136.

60 The fish standard on boats decorating vases from the Cyclades and early Egypt, incorporates a typological antecedent.

relegated the seven focal visible phases to the category of archangels (or emanations of the one encompassing god). Delineated in the book of Enoch (20: 1–7) as Uriel, Remiel (variously Suruel),<sup>61</sup> Raphaël, Raguel, Michaël, Saraqael and Gabriel (all emphatically ‘emanations’ of the omniscient suffix ‘el’), their names, according to Josephus, were especially venerated by the Essenes. The ‘angelic’ images on the Shroud, thus, appear to reflect the angelic predisposition of the Essenes.

The focal Egyptian and corresponding Hellenic theophanies enshrined Horus or Ares (waxing crescent); Thoth or Hermes (waxing half-moon); Amon or Apollo (first full moon); Ra or Zeus (second full moon); Set or Poseidon (first waning phase); Ptah or Hephæstus (waning half-moon); and Osiris or Hades/Pluto (waning crescent). Seven gods who, because they alone personified the lunar phases identifiable on sight, had been diligently observed for ages; characterized as ‘planets’ (*asteri planetoi*) only because their position in the sky shifts so enigmatically, not merely from lunation to lunation but also between highly variable ‘course’ and ‘phase’ cycles (‘planete’ simply signifying “wanderer”). The other twenty visible though indistinguishable phases in the lunation, while also deemed ‘stars’ (*asteri*), only figured peripherally in myth because their ‘wandering’ could not be tracked reliably. Nor is their number always twenty.

In time, as the original beliefs became obscured, the names of the lunar deities (prominent in literature and tradition) were reflexively presumed to be nominal extrusions of the actual planets: Mercury (Hermes); Venus (Isis); Mars (Ares); Jupiter (Zeus); Saturn (Set); Neptune (Poseidon); and Pluto (Hades). While the consuming presence in the pantheon, the brightest *phase* in whom all the other spectres were notionally subsumed (essentially as revealed slivers of the obscured full moon) became identified mistakenly with the sun.

61 Remiel/Suruel accommodating the terminal spectre of the cycle embodying a duplex ‘phase’, like Hades/Pluto (alternately day 29 and 30).

*“According to the received explanation in the time of the New Kingdom, the name of the god, Amen, signifies ‘The Hidden [or obscured] One’. In the pure and simple form of Amen he appears but seldom in the texts [because full moon is paired], where he is rather represented as a sun god in the composite form Amen Ra [in actuality twin full moons]. This was scarcely his original nature [which was lunar], but of that the Egyptians themselves seem to have lost all tradition. His name is derived from the same root as the word Amenti, which designated both ‘the West’ [where the waxing arc of the lunation emerges, the arc culminating in full moon] and ‘the Underworld’, and thus suggests that he may have been considered a god of the dead; while, on the other hand, there are texts, especially those referring to Amen in combination with Min, which would lead us to regard him as having been a deity personifying the continual self renewing power of nature [a regenerative force conceptually cognate with resurrection from the waters to the west]. When Amen is spoken of in the later texts it is always Amen Ra who is meant. In the last millennium BC Amen Ra became a pantheistic deity, and much mystic philosophy was evolved out of his name, ‘The Hidden One’, first by the Egyptians themselves and afterwards by the Greeks. He was held to be the secret, all creating, all sustaining power primarily incorporate in the sun. Earlier texts, and especially hymns, deriving their arguments and comparisons [conjecturally] from the sun that warms and enlightens all, had already praised Amen Ra in almost monotheistic style as Lord and Creator of the universe, and so prepared the way for the later and pantheistic conception” (Alfred Wiedemann, *Religion of the Ancient Egyptians*, 1897, pp108/9).*

Note that in lunar terms, ‘monotheism’ embraces the complete lunation, while ‘pantheism’ accommodates individual phases; complementary rather than historically successive ascriptions. It also bears noting that the gnosis which adepts of the Mysteries were initiated into, might fairly be expected to have imparted the covert lunar significance underlying such ‘solar’ myths (accounting hypothetically for the esoteric posterity of the older tradition, at least in part).

The Judaic Essenes, bound to the calendrical precepts of the ancient tradition from which they emerged (having isolated themselves to revive the anointed Jubilee measure), were obliged to retain the lunar iconography at the root of all religion<sup>62</sup> when the Shroud surrendered its luminous proof of the Messiah; thus transforming the seven focal visible phases (once again as *augmentary* illuminations), in the Seven Lampstands of the Church; which hearken back to the original Israëlite emblem of the seven focal visible phases, the Mosaic Menorah.<sup>63</sup>

Two numbers (9 and 17) conveniently parenthesizing 'descent into the underworld': (9) the submergence of the nine recognizable phases of the lunation (assembled together

62 For instance, 'the kingdom on high' which had been likened traditionally to 'a pearl' (the moon, 'a white gem with facets' or phases, 'yet undivided' like the lunation), was abidingly adapted to the seven hymns of 'the hidden pearl' of Ephrem of Edessa (306–73). The luminous pearl, nurtured in the waters of the underworld (from a grain of sand), initially reflected the archaic belief in an earth-mother goddess giving birth to the new lunation deep beneath the waves, which, maturing on high (through the waxing arc) to pregnant fullness at 'harvest' on the 15th and 16th days (the lucent pearl *fully* clear of the birth canal), harmoniously mirrors its Source (twin full moons at the summit of the cycle complementing the two dark nights of 'conception' at its nadir). The *captive* pearl of the gnostic Bardaisan of Edessa (154–222), who envisioned the mortal coil as a carnal 'prison', the realm of Satan (drawing in part on the ancient impression of the moon *confined* beneath the waves), had to be revised anew as the hidden pearl of Orthodox Christian Ephrem, his detractor, to restore god's primacy. Bardaisan, it bears noting, maintained (in his poem) that 720 revolutions of the moon equal 60 years; a classic Babylonian expansion (720 thirty-day months comprising sixty 360-day years). The final verse of *The Hidden Pearl*, it bears noting further, is commonly cited as one of the clearest early descriptions of the images on the Shroud.

63 Accordingly, the nine lamps of the Hanukkah Menorah correspond with the nine focal lunar phases (which include the two invisible or underworld aspects presiding over the dark interval between lunations). Hanukkah celebrates the rekindling of the high altar flame in the Temple, which corresponds appropriately with the 'rekindling' of the light of the moon on high, following the ostensible 'reign' (or submergence) of the nine focal phases in the depths of the underworld (during the dark divide between lunations).

only after the moon has completely disappeared from the sky into the underworld for two dark nights); and (17) the 17th night inaugurating the progressive disappearance of the moon (throughout the waning arc which terminates with the demise of the lunation in the underworld). Two factors whose underworld product nets the required haul (153): consistent with the cited passage about ‘fishing’ its waters.

While Pythagorean overtones from this expressly figurate number establish its ‘sacred’ or geometrical primacy, none satisfactorily *elucidate* the focal concepts of ‘fishing’ and ‘large fish’: [A] as the sum of the first 17 integers, ‘153’ constitutes the 17th triangular number (the abominable number ‘17’ invoking a sequence categorically associated with ‘down-fall’; as with a measure of elapsed or fallen phases); [B] it incorporates the sum of the first five positive factorials (1, 2, 6, 24, 120), tenuously underscoring the significance both in the factored division of the number ‘153’ and the factoring characteristic of the seven rejected lunation compounds cited above; [C] the progression of its digits are all triangular (1, 15, 153); [D] its digits generate it as a product ( $3 \times 51$ ); and [E] it is comprised of the sum of the cubes of its digits ( $1 + 125 + 27$ ).

It should also be noted that this signal ‘resurrection’ number has been associated further both with the ‘vesica piscis’ (or ‘mandorla’) and Rosary (the Trinity crowning 15 rounds of ‘ten Hail Marys’ to produce the sum 153). The ancient method of constructing a square with rule and compass involved equal intersecting circles with circumference on the opposing centre, whose lens (or common area) appears piscine: the geometrical ‘vesica piscis’ (“fish bladder”). When the short axis of the lens is 1, the long axis is the square root of 3; denoted by Archimedes (287–212 BC) with the ratio 153:265 (then known, revealingly, as the ‘measure of the fish’).<sup>64</sup>

64 The circles further relinquish the square root of ‘2’ and ‘5’ respectively on the diagonals of the inscribed square and rectangle. While primes ‘3’ and

Both Porphyry (234–305) and Iamblichus (250–325) recount an episode in the ‘life’ of Pythagoras (569–490 BC) when he correctly guessed the number of fish in a net (widely held to prefigure the Biblical account, given both the ratio and epithet of Archimedes).<sup>65</sup> In other words, the association

‘5’ each comprise the difference between successive squares ( $3 = 4 - 1$ ;  $5 = 9 - 4$ ). A figure (of intersecting circles) which not only relates the square roots of the first three prime numbers but also projects ‘the circle inscribed in a square’ (the symbol for the 16th letter in the earliest Alphabet denoting ‘second full moon’ on day 16 of the cycle). The figure, furthermore, from which the repeated ratios involving the square roots of ‘2’, ‘3’ and ‘5’ respectively, in early Mediaeval architecture, were drawn. It bears noting also that the Pythagoreans (not to mention, Gnostics) considered ‘50’ a “supremely sacred” number (according to Philo), the squares of the 3-4-5 triangle ( $9 + 16 + 25 = 50$ ) concealed in the sum: the so-called Pythagorean triangle thereby epitomizing ‘Jubilee’.

- 65 That Archimedes was conversant with the ancient insights may be further illustrated by ‘his’ celebrated puzzle of the Cattle of the Sun (as explicit a calendrical reference as one might entertain; their *milk* directing the attentive reckoner to *lunar* measures). Modern mathematicians who claim solutions, have all misunderstood the nature of the problem, ignoring the riddle implicit in the four different-coloured herds (white, black, dappled and yellow). The three equations for determining the size of the bull herds, for example, have led to computations of 2226 white, 1602 black, and 1580 dappled, bulls; which in turn demand a herd of 891 yellow bulls. Yet those who fail to recognize that the colours accord with idiosyncratic lunar measures, miss the essential significance in these sums. The white bulls represent the seven focal visible phases in the lunation ( $2226 \div 7 = 318$ ); the black, the two nights without a moon in the sky ( $1602 \div 2 = 801$ ); while the dappled bulls refer to the twenty remaining unidentifiable spectres ( $1580 \div 20 = 79$ ); the three together accumulating the cycle’s 29 integral phases. Thus, as the puzzle demands, the sum of the white and black bulls indeed produces a square number ( $7 + 2 = 9$ ); not the rectangle substituted by some to strain solutions. The yellow bulls apart obviously represent a solar measure (the lack of an equation further intimating an encompassing sum); 891 cleverly concealing a signal great-year compound ( $9 \times 99$ , a mathematical distillate of ‘99 lunations’, epitomized in the delimiting lunar Ennead of ‘the nine focal phases’). The prevailing variable-month lunisolar calendar (employed by the Greeks and Israelites) observed an extended cycle of eight years comprising 99 months. Thus, as the puzzle further stipulates, the sum of the dappled and yellow bulls constitutes a triangular number ( $20 + 8 = 28$ ); the solar coefficient categorically characterized, as might be expected, in years. (Predictably, the second part of the problem

of the number 153 with 'fish' appears to have extended back at least to the time of Archimedes if not Pythagoras (leaving little doubt that the gospel of John was contrived to implicate Christ in an ancient tradition of calendrical insight).<sup>66</sup>

Phases conceived as emerging from waters they originally submerged into, accordingly 'haul up', when reemerging, on the right or waxing side of the ideal lunation schematic<sup>67</sup> (as with Peter's catch), because the curved right arm resembles waxing crescent when raised.

Which is precisely why Christ sits on the right hand of god on ascension (embodying the reemerging or resurrected

requiring multiplication of the herds by the prime number 4657, manages to preserve their respective divisibility.) Although Thrinacia (the three-cornered isle harbouring the legendary Cattle of the Sun) is identified by literalists with Sicily, it bears reflecting that the visible portion of the lunation (27 spectres among the 29 phases) figuratively emerges as an 'island' in the celestial sea (because the other part remains submerged in its depths). An 'island' bounded on three corners by the opposing crescents and full moon (the most, and least, submerged spectres). The modern misconception that the so-called Pythagorean 'reign of quantity' reduced 'experience' to 'formula' (exemplified in the progressive measures of 'space' and 'time' governing the Quadrivium), likewise founders on the shoals of lunar insight.

- 66 Loss of the lunar significance of the fish symbol during the patristic era led to theological, alchemical, astrological and ultimately psychological reflections on its dualism (emphasizing either 'opposition' or 'union'). Clues in that dualism (alternately 'white and black', or 'divine and infernal', like the moon on high and down below) together with the telltale white gem or 'dragon's stone' the mystical fish was said to conceal (a magical antidote to death) were systematically misrepresented as spiritual or psychological archetypes (the self, like Christ, both divine and mortal) to support the conjecture that the eucharist (sacramental 'consumption of god' symbolized in the sigil of the fish) implied 'self-consumption'; or, in other words, that it was self-knowledge which brought one to god. The nature of 'the ocean with the mystical fish at its core', misinterpreted as 'the unconscious', or seat of the soul (presumed to be the essential self), was conclusively humanized because the thought that it might conceivably represent a physical phenomenon (especially one as common as lunar cycle), had been effectively eclipsed by the metaphysical enthusiasm of the Christian eschatologist.

- 67 *Instructions for Restoring the Ancient Wisdom*, p20 (<http://ia700509.us.archive.org/21/items/InstructionsForRestoringTheAncientWisdom/primer.pdf>).

lunation). The apostles in the boat at Galilee, accordingly, incorporate the seven identifiable spectres.

Apart from the fact that the first apostles, brothers Simon (Peter) and Andrew, were ‘fishermen’ (an ‘occupation’ precipitating the anointment of Christ’s apostles as ‘fishers of men’); and that the term ‘apostolos’ in Greek (while only much earlier referring to a “messenger”) signified “fleet”; a boat was an appropriate figure for calendrical metaphors because it epitomized the more ancient conception of lunar (and solar) transit through the celestial ‘waters’ on high (in contrast to the more recent ‘chariot’ envisioned by Ezekiel).<sup>68</sup>

## UNDERWORLD

The ‘fleet’ of twelve apostles (‘boats’) bearing successive lunations (‘large fish’) through an annual cycle,<sup>69</sup> are instructed by Christ (Mark 6:9) to wear sandals (Egyptian means of transit through the underworld to its western shore, ensuring survival in crossing the sands of the great western desert following their descent) but not two tunics (in reference to the two cumbersome calendars long employed by the Egyptians to rationalize solar and lunar cycles).<sup>70</sup> In other words, the apostles quintessentially personify calendrical rule.

68 “They [the Egyptians] say that the sun and moon do not use chariots, but boats in which to sail round in their courses; and by this they intimate that the nourishment and origin of these heavenly bodies is from moisture” (Plutarch, *Isis and Osiris* [364] 34; Frank Cole Babbitt translation, p83). Adding insight to the principle advanced by the earliest recognized natural philosopher, Thales (640–550 BC) preceptor to Pythagoras (569–490 BC) and contemporary of Ezekiel (622–570 BC), that the source of all matter was water (supporting the archaic belief that the fading light of the sun and moon was regularly replenished in the restorative depths of the underworld).

69  $12 \times 29.530588 = 354.367056$  days.

70 The priestly 25-year lunar and 70-year solar extended measures; superseded so efficiently by the first discrete lunisolar calendar in history, the 8-year great-year measure, employed both by the Greeks and Israelites (their scriptural ‘departure’ from Egypt comprising a departure from the Egyptian measures). As the 8-year calendar is personified in the

Because the departed lunation is extinguished in the east while the ‘resurrected’ lunation arises in the west, the underworld was envisioned by the ancients as a subterranean sea engulfing the land. Crossing the great desert west of the Nile was the first leg of the Egyptian quest for rebirth in the hereafter, consequently held to proceed from the western (or regenerative) arm of the sea; the west bank, where the dead were interred, harbouring the portal to the sands.

Baptism as a preliminary to rebirth after death,<sup>71</sup> both pagan and Christian, was ideally symbolic of this ‘submergence and resurrection of the moon (following three days in the underworld)’, at the conclusion of each lunation: an appropriately complementary calendrical sacrament.

Precisely the reason that John the Baptist, having lost his head (or visible aspect), represents the elapsed or ‘decapitated’ lunation (prefiguring Christ’s ‘resurrected’ lunation), which can only be revived or reborn (in the ‘baptized’ Christ) on emergence from the redemptive waters of the underworld (following a three-day ‘interment’).<sup>72</sup>

Essentially personifying the elapsed lunation (in a calendrical decipherment), John, who conveniently baptized at the spot where Elijah ascended to heaven in ‘a fiery chariot’, was *narratively* identified with the prophet whose return was expected to augur the arrival of the Messiah, to fulfil a canonical prophecy (Malachi 3:23 or 4:5).

transformation of Abram to Abraham at 99 (the eighth letter ‘heth’ having been added both to his and his wife’s names, in harmony with the attendant covenant of circumcision on the eighth day); and the Levitical 49-year Jubilee calendar is entrusted to Moses at Sinai; the sequence of their adoption is clearly established in scripture. The sustaining version of the 8-year calendar, it bears noting, comprised 99 months.

- 71 Ritual purification in the cisterns (*mikveh*) at Qumran, however, while affirming the restorative function of the waters of the underworld, wasn’t initially instituted to ensure eternal life but rather cleanse imperfections.
- 72 As the Evangelist records: “*He [Christ] must become greater [swelling of the new lunation]; I [the Baptist] must become less [shrinking of the old]*” (John 3:30).

Just as the Gospels tactfully set the literary stage for ‘a life’ of Jesus in the remotest north<sup>73</sup> (strategically beyond local witness of the majority of His 37 miracles),<sup>74</sup> his brief appearances in the comparatively exposed environs of Qumran (for birth, baptism, and Crucifixion),<sup>75</sup> were narratively unavoidable, as I contend, given the connection between the unanticipated evidence of the prophesied Messiah on the miraculous Shroud, and a locally, at least passingly identifiable Essene.

A three-day ‘interment’ recurs, notably, when Christ’s three-year ministry (following baptism) is rendered in lunar terms: three years (1095.7266 days)<sup>76</sup> comprising 37 lunations (1092.631756 days)<sup>77</sup> plus three days.<sup>78</sup> A remainder relegated by ancient convention to the underworld,<sup>79</sup> because

- 73 Galilee, not part of the Roman province of Judæa when formed (6 AD), had been predominantly Hellenic for better than three centuries (a territory dominated by the Decapolis or league of ten Greek cities). Ceded by Solomon to the architect of the original Temple, Hiram of Tyre (r. 980–947 BC) who called it Cabul (1 Kings 9:10–3), it was commonly referred to as ‘Galilee of the Gentiles’ following the Assyrian conquest of the northern kingdom of Israel (722 BC). It is not inconceivable that the authors of the Gospels (composed conspicuously in the tongue of the north) set an embellished ‘life of Jesus’ topical with intimate details of remote Galilee where they sought refuge from the campaigning Legions following the investment of Qumran (70), in part because it had become home. An area that could fairly be said to have given birth to *their* fulfilment of Messianic prophecy from scripture. According to Hebrews 7, they saw Christ as an eternal High Priest in descent not from Aaron (nor the *Davidic* Messiah), but a redeemer in direct succession to Melchizedek (resounding the preoccupation with Melchizedek at Qumran). Which led to a crucial transformation of the almighty Christian god from a vengeful YHWH to the all-merciful El-Shaddai.
- 74 Miracles which He repeatedly enjoins witnesses (apostles and beneficiaries alike) from disclosing “until the Son of Man had risen from the dead” (Mark 9:9).
- 75 Direct mileage from Qumran to: Bethlehem, the place of birth (16); Enon, Bethany or Jericho, possible places of baptism (10); and Jerusalem, Golgotha (16). In contrast with its geodesic remoteness to Nazareth (85) and Capernaum (100).
- 76  $3 \times 365.2422 = 1095.7266$  days.
- 77  $37 \times 29.530588 = 1092.631756$  days.
- 78  $1095.266 - 1092.631756 = 3.094844$  days.

the three days required to fill out the three years do not rise to a celestial but rather calendrical convergence. Three days figuratively 'in the ground' before the three-year measure can be 'resurrected' on high. Given the numerous lunar convergences in scripture, it is certainly not inconceivable that the authors of the Gospels were dropping a vital clue in the 37 miracles performed by Christ through those three years. The triennial lunar cycle, moreover, played a focal role at Qumran (to judge from 4Q317 and other scrolls). While it bears adding that 37 is a factor of 111 (3) and 666 (18).

The essential aspect in scripture (not to mention focal observance among the Essenes) remained god's anointed calendar, covertly embedded in the narratives and parables of the Bible. Initiated in the secrets of calendrical exegesis, the Elect learned to exhume 'divine' insights from the texts, concerning the 'chosen measure' ('anointed' in the sense that it was more commensurate with the actual mechanics of heaven than previous calendars), never doubting that their instruction proceeded from god, despite the awareness that characters in scripture, such as Abraham and Elijah, epitomized measures. The appearance of the images on the Shroud (apart from shedding new light on an unsuspected divinity in their midst) had the immediate effect of confirming both their devotion to the covert insights, and divine essence of the time-worn tradition they tended.

## CALENDAR

And a disruptive change in the calendar did ensue following the Resurrection. Not only did the Sabbath eventually progress to Sunday (the Christian week, for the majority,

- 79 Which elucidates, additionally, the enigmatic 'liberty' of "all the country's inhabitants" during the 50th Jubilee 'year' (Leviticus 25:10): the ten-day discrepancy between lunar cycle and calendar accumulated over 49 years, characterized as inhabiting the 'country' (or grounds 'ceiling' the underworld) as opposed to the sky, before being 'set free' on their addition to the calendar, following the completion of the 49th calendar year.

commencing on Moon Day);<sup>80</sup> but Easter and Christmas came to dominate the new year. The change, while retaining the traditional lunar foundation of all clerical calendars of antiquity, assumed primacy through the palpable ‘illumination’ of the unimpeachable Shroud.<sup>81</sup>

The Essene community or Plant of Righteousness, to which Yeshua arguably belonged, had initially sought isolation (some-time between 238 BC and 217 BC), it must be appreciated, in a calendrical pursuit: the restoration of the long-abandoned 49-year Jubilee calendar anointed by Yahweh in Leviticus 25:8.

*“Calendars, or writings that presuppose them, comprise a very substantial percentage of the Dead Sea Scroll caches. Indeed, as stated in the Introduction, adherence to a peculiar calendar is the thread that runs through hundreds of the Dead Sea Scrolls.*

80 According to Irenæus (130–202), the introduction of Sunday worship began under Bishop Sixtus (116–26).

81 It bears noting that the Judaic calendar outlawed by Hadrian following the Bar Kosibah Revolt (132–5) was conceivably the Jubilee measure of the Essenes; as the Jewish refinement of the prevailing 19-year computational measure (incorporating a standardized Molad interval of 29 days 12 hours and 793 parts of a 1080-part hour), was instituted no earlier than the fourth century AD, according to the oldest references. Because the 1080-part hour (as opposed to the 3600-second hour) is composed of sixty 18-part minutes, 793 parts relinquish 44.0555 minutes, or 44 minutes 3.3333 seconds (reprising an older Babylonian calculation remarkably commensurate with the modern mean lunation of 29 days 12 hours 44 minutes 2.8032 seconds). The 1080-part hour moreover projects a 25,920-part day, the same number of years comprising the terrestrial cycle of axial precession (at a rate of one degree every 72 years). Following the publication of Hertha von Dechend’s conclusion in *Hamlet’s Mill* (1969) that the repetitive references to cyclical ‘wandering’ encountered throughout ancient myth, codified observations of this all-but-undetectable wobble of the earth’s axis (alternately known as the Precession of the Equinoxes), ardent proponents of her theory have industriously entrenched the speculation as gospel, apparently oblivious to the insights relinquished by the far more conspicuous meander of the moon through its two extended cycles: the 230-lunation course, and 235-lunation phase, cycles (not to mention the ancient attempts at rationalizing the variability, with lunar-centric great-year calendar measures variously of 8, 11, 19, 25, 49, 56, 70, 350, 500 and 1767 years).

*More than any other single element, the calendar binds these works together. It is the calendar that makes the scrolls a collection. The calendar is the intentional element.”* (Michael Wise, Martin Abegg Jr, Edward Cook, *The Dead Sea Scrolls: A New Translation*, 2005: ‘A Reader’s Guide to the Qumran Calendar Texts’, p380)

A realization which invites reinterpretation of common scripture beyond explicit numerical texts (particularly narratives involving time); even seemingly innocuous passages such as: “So teach us to number our days, that we may apply our hearts unto wisdom” (Psalm 90 verse 12). The wisdom referred to, in this light, may in fact address calendrical insight rather than conduct: the ‘beat’ of the heart discreetly but pointedly implicating ‘measure’.<sup>82</sup>

Another slightly more elliptical example involves the scriptural aspersion against ‘seekers after smooth things’ (generally associated with the Pharisees), which I contend alludes to the observance of an expedient calendar measure employing regularized or ‘smoothed’ months (an artificial, metrologically-computed mean, such as the variable months employed in the classic 8-year or 19-year measures) instead of irregular lunations (involving actual observation of each New Moon, the anointed practice).

One must appreciate that although the mean lunation extends 29.530588 days, individual lunations can vary in duration by as much as 36 hours. In other words, the covenant ignored by those who repeatedly depart from god’s law (throughout the Bible), involves his *divined* measures, such as the calendar entrusted to Moses in Leviticus 25: 8–10.<sup>83</sup>

And once the evidence on the Shroud appeared, supporting the presumption that the Messiah had come, Essenic rites un-

82 Harkening back to the primal element of ‘the heart’ at the core of the ancient Memphite cosmogony.

83 Notably in writing; implicating the letters of the Alphabet, which, as I have shown, originally signified lunar phases (<http://www.omniglot.com/forum/viewtopic.php?f=4&t=558>).

stintingly dissolved (like Judaic holy days among Christians) in the swell of new observances which a member of their own community had precipitated. In other words, the Essenes became the Christians.

Those who continue to maintain that Jesus could never have been an Essene (because his teachings were directed at the masses, not merely the Elect), fail to appreciate the effect that the images on the Shroud (and concomitant explanation of apparent resurrection) would have on the sect. With such dramatic proof of their righteousness in hand, it is far from inconceivable that the Essenes would venture forth to spread the good news of the Messiah's arrival, beyond sectarian bounds. This applies also to their differing attitudes toward enemies, oaths and the unclean; obligations having dramatically altered in the light of the miraculous Shroud.

It bears noting that the infamous Canopus Decree of Ptolemy III (238 BC), ruler over Palestine as well as Egypt (246–222 BC), roughly coincided with the establishment of the Plant of Righteousness (as the Essenes referred to themselves); a notoriously unwelcome measure of calendar reform (introducing a leap day), stridently rejected by the majority of Egyptian priests.<sup>84</sup> Priests, who managed all ancient calendars, were naturally sensitive to such interference not only for the disruption of feast and fast days, but for distortions expedient or short-sighted 'improvements' might introduce over extended periods (all ancient calendars having been painstakingly computed to anticipate the complications of long-term or great-year measures, something not readily apparent to the uninitiated proposing short-term or immediate 'improvements').

84 Seventy years later (168 BC), continued Macedonian interference in the calendrical observances of their subjects (this time in Palestine), would meet with even greater resistance (culminating in the Maccabean Revolt).

## CHRISTOLOGY

Calendrical insights aside, the conflict between the sanctioned and heretical views of Christ's mortality, unquestionably endured; Gnostic<sup>85</sup> and Christian<sup>86</sup> heretics sustaining Christological overtones of the Arian dispute with the sanctioned Nicene view of Christ's nature, well into the Middle Ages (and beyond); the entrenchment of Anchorism (315) and rise of Monasticism (529) conveniently providing isolated breeding grounds at large for doctrinal innovation to increasingly fester unchecked.<sup>87</sup>

- 85 Barbelognostics, Ophites, Sethians *et al*, initially regarded essentially as Christian philosophers (and not condemned for their unorthodox beliefs until well into the second century), took refuge from their subsequent persecution, most conspicuously in Provence (site of a greater concentration of Gnostic interments than anywhere else).
- 86 Mandæans (50 AD); Ebionites (70); Docetics (70); Nicolaites (70); Naassenes (100); Cerinthians (100); Carpocratians (125); Marcionites (144); Valentinians (153); Basilidians (165); Montanists (175); Archontics (180); Manichæans (246); Samosatæans (264); Arians (321); Apollinarians (361); Priscillianists (375); Borborites or Phibionites (375); Euchites (380); Nestorians (431); Monophysites (445); Monothelites (633); Paulicians (650); Bogomils (930); Henricians (1116); Cathars or Albigensians (1143); and Waldensians (1177) among the more pronounced dissenters from Nicene orthodoxy. To set the 'irritant' in context, the Theodosian Code (438), while imposing the first legislated penalties against Christian heretics (in 65 separate decrees), conversely charged the citizens of the Byzantine Empire to tolerate "the sect of the Jews [which] is forbidden by no law" (BOOK 16.8.9), and consequently desist from destroying or despoiling their synagogues (BOOK 16.8.21). In other words, those who did not believe in Christ were to be held in less contempt (at least statutorily) than those stressing His mortality.
- 87 Monastics like the Essenes, intent on removing themselves from the world (and renouncing the flesh), appear to have abided by a more dualistic view of Creation than perhaps has been admitted (at least widely). While it would certainly not be unreasonable for those who had seen 'him' (both in the flesh as their 'brother', and through the images on the Shroud as incontestably 'divine') to conclude that god could, in essence, indeed be *known*. The hypothetical rub of course, being that the Essenes hadn't in fact 'known' Yeshua as the Messiah until after his demise; which quite possibly had the protracted effect of raising the prospects of *mystical* intercourse.

Many such sects, notably, were spawned at Edessa where the Shroud (then referred to as the Mandylion) is first explicitly recorded, secreted (540–944) in the cathedral of Hagia Sophia or “Divine Wisdom”.<sup>88</sup>

Gnostic theology conceived Sophia (or Barbelo) as the lowest emanation of god (his Ennoia), an Æon of the region of light (Pleroma) generally paired with Jesus (Logos), but, on her own, giving birth (like the Virgin) to the Demiurge (Ialdabaoth, ‘blind’ creator of the material realm; a castaway, like Satan, from the Pleroma).<sup>89</sup> As creator of the sensible universe, Yahweh thus fell ignominiously into the category of Demiurge (beneath almighty El-Shaddai).<sup>90</sup>

## SCHISM

Emphasis on a carnal Christ gained impetus at the time of the Great Schism (1054) when Pope Leo IX, citing the authority of the *Donation of Constantine* (ostensibly 325, but demonstrably fabricated likely during the reign of Pepin, 754–68), claimed temporal rule over the Eastern as well as

88 ‘Sophia’ being conceptually cognate with ‘gnosis’ (and ‘Sufi’); “wisdom” defined as empirical or ecstatic, as opposed to acquired or axiomatic, knowledge. While “Divine Wisdom” is commonly presumed to require enthusiastic, rapturous or mystical ‘translation’ (in a spiritual context), its original significance may in fact have derived purely from the empirical ‘divination’ of calendrical intervals in nature: a metrological, emphatically mathematical, expansion of celestial insight gleaned through observation. Making the sums and ages in scripture key (though not in a numerological or geometrical, but rather calendrical, reflection). Gematria and Kabbalah, in this light, merely scratch the surface of numeracy in myth (quantification in the Alphabet initially addressing an ordinal not a cardinal summons).

89 The Valentinians, conversely, envisioned an ogdoad with Bythus (abyss) and Sige (silence) begetting the twins Nous (insight) and Aletheia (truth) who in turn conceived the twins Logos (reason) and Zoë (life) from whom emerged mortal being and divine enlightenment (Ecclesia).

90 The Pythagorean notion that gods like Set and Osiris were in actuality demigods, clearly accords with the lunation (or overlord) portioned in semigod-like phases.

Western empires. Two years later his successor, Victor II, turned to the west claiming the long-held Imperial prerogative to nominate bishops (including Pope); the College of Cardinals established for the purpose in 1059. Which ultimately precipitated the so-called Investiture Controversy between Holy Roman Emperor and Pope, leading to war (1075–1122).<sup>91</sup> Sandwiched between Byzantine and Holy Roman empires, Rome had little choice but to assert her primacy to keep from being consumed in their shadow.

Papal stress on material authority, however, projected those professing a mortal Christ, ironically, into a comparatively transcendent light. An inversion which complicates historical analysis, as the term ‘material’ begins to apply more readily from this point in time, to the corporate aspect of faith-based government; while the ‘mystical’ inclination of dissenters remained grounded in varying notions of a material Christ. ‘Materialists’ vested in a mystical Christ; mystics (preponderantly) in His mortality.

The Schism, while politically motivated, was not surprisingly the culmination of a long-smoldering Christological dispute, the Eastern Orthodox Church having, for centuries, rejected the Western Roman Catholic consensus of Hypostatic Union (451), which affirmed two distinct natures of Christ (hypostasis), in favour of the union of both human and divine aspects (miaphysis).

Though the Christian god was conceived as ‘one being in three persons’, Christ apart clearly had two natures (human and divine) and thereby two wills. God’s persons (hypostases) were considered ‘coequal, coeternal and consubstantial’ (an integral or simple, rather than aggregate, unity); while Christ’s natures unavoidably sustained a divisive overtone. The apparent enigma of god indwelling within Christ and

91 It bears noting that the Knights Templar were established on the Temple Mount three years before the end of hostilities (1119) and the last of the Salian Holy Roman Emperors, Henry V, died three years after their cessation (1125).

He in god, stimulated the analogies of 'sunlight from the sun', or 'a flame (imparting divine light) torch on torch'; stressing His embodiment of godness not Christness.

A further Christological doctrine, insisting Christ had only one nature in which His deity absorbed His humanity (monophysis), prevailed among Eutychian and Apollinarian sects; a refinement, in effect, of the docetic (or Gnostic) tenet that Christ was essentially a spiritual entity which only appeared physical.

Against every intuition, in their view a 'substitute' had been nailed to the cross; an interpretation patently congruent with mortal remains identifiable only as those of an Essene known as Yeshua who had never been suspected of being the Messiah, while alive (remains, in consequence, expediently removed from the tomb, as I contend, upon the discovery of the immortal presence on the Shroud).<sup>92</sup>

Others held that His two natures, while united, functioned under a single divine will (monothelite); or conversely that a sole nature (Monarchia) was governed by two distinct wills (the two 'hands' of Reason and Wisdom united in divine rule). A godhead portioned multifariously in number, mode, substance, being and person; both 'tangible and intangible', or 'material and immaterial'.

Arians saw Christ as a creature, not a deity; Ebions thought He was an ordinary mortal; Nestorians, that His humanity bore His divinity. Ingenious speculations, as I contend, hypothetically permuted (no less than the sanctioned Christological doctrine of hypostasis and its Eastern antithesis, miaphysis)<sup>93</sup> essentially to rationalize suspicions of a dis-

92 The Islamic assertion that Judas was the substitute (reaping his just reward for betraying the prophet), proceeded from the belief that Christ did not die but ascended bodily into heaven. A minority of Moslems who believe He did die, however, hold to the metaphysical interpretation that the Logos or incarnated word alone (presumed eternal) was resurrected.

93 In a quantum light, the most intense source of radio emissions registered (the Crab nebula in the constellation of Taurus), resulted from the massive implosion of an immense supernova in the year of the Great Schism.

placed corpse, with the enigmatic images on the Shroud. Nonetheless, unequivocal ecumenical heresies (reduced categorically to):

[1] denial of Christ's divinity: Arian, Ebion, Nestorian (and ultimately, Socinian);

[2] denial of His humanity: docetic, Gnostic, Marcion, Apollinarian, Sabellian;

[3] denial or confusion of His two natures: monophysite, monothelite.

## HERMETICA

By the time that Lorenzo Valla had proven the *Donation of Constantine* forged (1440), mystic seekers after 'ecstatic knowledge of the divine' were hot on the scent of fresh enlightenment emanating from Cosimo de Medici's Platonic Academy (informally convened 1438–62; instituted 1462–92), excited by the recovery of Classical and Byzantine 'manuals' including 'long-lost' works of Lucretius (1417); Plato (introduced during the Council of Ferrara-Florence in 1438/9, a final attempt to heal the Great Schism); and ultimately the *Corpus Hermeticum* (1460), advancing instruction believed anterior to Moses. Previously unknown texts, perhaps, in the west;<sup>94</sup> however long familiar, it was presumed, to the schismatics of the exotic east (where the great libraries lay).

'New learning' clearing a theosophical track presumed to originate with Zoroaster in Persia (preceptor of Dualism) and Hermes in Egypt (figurehead of the Trinity), which wound in the west from Orpheus, Aglaophemus, Pythagoras and

94 The prevailing impression (among those oblivious to the lunar complication), however, is that the Hellenic canon retrieved from Byzantine repositories following the Ottoman conquest (1453), had abidingly lain unopen throughout the Dark Ages; making the survival of ancient knowledge (and concomitant progress in science and cosmology) entirely, or preponderantly, dependent on translations into Arabic. Nor is allowance sufficiently extended to the texts 'heretical' sects of the west may have jealously secreted in crypts.

Philolaus, ultimately to Plato (all Greek); a spiritual genealogy advancing esoteric notions of a 'Nous' (which in Christ, would come to be revealed through the Logos or 'seminal precept', from oneness with the Creator) and 'metempsychosis' (or spiritual resurrection involving an immortal soul drawn to regain its source).

Thales, mentor to Pythagoras (as was Ezekiel, by strained accounts), had afforded the earliest affirmation of the latter accessible to Mediæval scholars prior to the 'recovery' of the *Corpus Hermeticum*.<sup>95</sup> A prospect, which comprised a tidy 3000-year cycle of progressive regeneration (according to Herodotus). 'Transmigration of souls' (implying their pre-existence), however, projected a fatal contradiction in doctrine for the Church.

Following publication of the first thirteen tracts of the *Corpus Hermeticum* (1471), increased interest in the redemption of the soul through reincarnation (in addition to purification of the flesh), led to syncretic, preponderantly esoteric, innovations unpalatable to the proprietary guardians of the faith. Even the Bible, it should be remembered, had been largely inaccessible to the laity throughout most of the Christian era, its study strictly supervised before heretical sects such as the Cathars (1143–1321) and Lollards (1380–1430) tendered translations.

Expanding access to arcane texts both through the dispersal of eastern archives and the coincident introduction of movable type (1450s), fuelled the rise of esoteric societies such as the Florentine Confraternity of the Magi (1417–94), intent on reviewing the evidence independently. Intimations of 'ancient insight' (epitomized by 'the Magi' in the Gospel of Matthew)

95 In a reference to Choerilus the poet, by Diogenes Lærtius (1:24); though another putative mentor of Pythagoras, Pherecydes the sage of Syros (600–540 BC), is credited with introducing the Orphic precept of metempsychosis among the pre-Socratic philosophers. His (lost) myth of the Creation involved a cloth on which the Creative force (Zas) sketched the images of earth and sea before enveloping it about the body of the Receptive force (Chthonie); a seminal antecedent to the Shroud, retrospectively fortifying credence in its divinity.

reinforced the suspicion that the recognized religions of the world had all derived from a single remote faith (*prisca theologia*) harbouring esoteric insights which could clarify the innumerable enigmas of prevailing scripture.<sup>96</sup>

The focus for the formation of the Confraternity, celebration of the Feast of the Epiphany or Twelfth Night of Christmas (6 January) when the canonical Magi (personifying gnosis) beheld the manifestation of the Messiah in the Christ child, notably marks the start of *carnal* festivities in the liturgical calendar, preceding Lent (Carnival).

In part perhaps a survival of the archaic conception of a heavenly 'sea', fish (eaten expressly during Lent) came to be regarded the food of the afterlife as well; piety increasingly during the Mediæval Era (at least among those who held Jesus divine), nurturing demonstrably on a predominant diet of fish.

Christian adoption of the birthdays of Mithras (25 December) and Aion (6 January) not to mention innumerable rites and myths traceable back to the Mysteries, clearly illustrate the perpetuation of an ancient tradition; but one whose secrets only appear spiritual.<sup>97</sup>

The episode with the 'fish', for example, might appear to illustrate the psychic predisposition of Pythagoras; yet as revealed by John Michell (*City of Revelation*, pp95–101), this ostensible precursor to the Gospel account of the risen Christ at Galilee, conceals a much more 'concrete' geometrical insight. Still, despite the ancient assertion that geometry afforded the ideal means to enlightenment (conventionally

96 According to E.M. Butler, it was this revival of the pre-Christian Magus which precipitated the conception of the Faustian seeker after divine knowledge, in essence, bargaining his soul to Satan. Though 'Faust' also preserves an echo of the name of the capitalist Johann Fust (1400–66) who financed and ultimately foreclosed (1457) the first printing enterprise of Johann Gutenberg (the infernal Press categorically vilified as an insatiable temptation to ungoverned insight).

97 Leading to the time-worn distinction between theology and cosmology which Galileo epitomized as the difference between 'how to go to heaven' and 'how the heavens go'.

held to entail a spiritual, transcendental or metaphysical revelation), it becomes clear that the tale of the '153 large fish' harbours an even more figurative (all but unrecognized) abstraction, concerning the calendar: an empirical, metrological, purely physical insight.

#### KEY

As shown in *God's Wand* (2002), *Myth as Math* (2007) and again here (in the solution to John's '153 large fish'), the key to the lost insights potentially resides in the interpretation of ancient texts of all cultures, from the prospect of lunar cycle. An observance hearkening back to the Palæolithic Age<sup>98</sup> when the deity who kept watch over man at his most vulnerable (during sleep) had roused interest in her nightly change of 'face'.

Why else, given the conventional view of Christ (which has nothing explicit to do with the moon), would the emphatically apocalyptic author of *Revelation* associate the resurrected Son of Man so cryptically with lunar cycle (in 'his' Gospel tale of the 153 large fish), except that it constitutes a signal aspect of the hidden teaching both Christ and the Essenes observed? The impending apocalypse, from this prospect, is attributable to widespread rejection of the anointed Jubilee measure of the Essenes.

Both the Essenes and Christ expressly claimed mastery of the hidden meaning in scripture, the Bible riddled with puzzles which seekers after deeper truth down the ages have mistakenly sought spiritual solutions to (entailing elaborate rationalizations imposing conjured codes of conduct and privation). Interpreting enigmatic texts spiritually (or ethically) however has failed to elucidate cryptic passages like the '153 large fish', or the Mosaic census of 603,550 sons of Israel, or Abram's age

98 Exemplified in the calendrical elucidation of the two murals at Lascaux (<http://archive.org/stream/LascauxMeasures/Abstract4#page/no/mode/2up>) and the so-called Venus of Laussel (<http://ia600509.us.archive.org/21/items/InstructionsForRestoringTheAncientWisdom/primer.pdf>) pp38/9.

when Isaac was conceived (99), all of which (together with numerous other numerate references in the Bible) gain significance in a lunar light.<sup>99</sup>

## DARK LADY

The carnal view of 'Christ as man' ultimately precipitated the speculations advanced in *The Holy Blood and the Holy Grail* by Michael Baigent, Richard Leigh and Henry Lincoln (1982), who contend that Mary Magdalene was His wife (equating her unavoidably with Sophia), and their putative child's offspring ascended through the Merovingian bloodline, leading to the establishment of the Holy Roman Empire (800–1806) and Knights Templar (1111–1314).

What is not widely recognized, however, is that the Troubadours took to traversing the countryside reciting profane love lyrics, to disguise their mission as preceptors of this heretical belief;<sup>100</sup> celebration of carnal desire (the idealized *fin'amor* of courtly love), it is my contention, signalling belief in a carnal Christ. A love (eros) however, patently unconsummated (agapé), in that it was expressly through the recognition of His mortality that one might undertake to transcend to metaphysical intercourse with (thereby ecstatic knowledge of) Christ's divine essence.<sup>101</sup> The Latin Rule of

99 Similarly, comparably enigmatic compounds from a diversity of earlier cultures such as Sumer (1,152,000), Akkad (195,955,200,000,000), Babylon (12,960,000), Egypt (1,422,000) and Mesoamerica (1,872,000 or  $13 \times 144,000$ , a sum recurring in Revelation 7:4) likewise prove calendrical.

100 Giordano Bruno, considering the same tactic in transmuting mystical enthusiasm through 'profane' canticles (in the dedication to his *Heroic Passions*, 1585), acknowledged that his method reprised an age-old tradition back at least to the allegorical *Song of [all] Songs* (attributed to Solomon, though evidently the product of a considerably later period); the Shulamite ostensibly as Shekinah.

101 In contradistinction, the carnal 'love-feasts' of hedonistic latter-day Gnostics (Simonists), according to Hippolytus (170–236), had been rhetorically justified on the premise that eros was in fact 'god's perfect agapé'.

the Templar Order forbidding physical relations with women (1129), appears to have exerted an irresistible influence over the secular imagination, for the monastic discipline of chastity.

In response, the Western Church hastily mobilized competing itinerant orders: Dominic Guzman's Dominicans (initially directed against the Cathars, 1216); and Francis of Assisi's Franciscans (1223); followed at length by the Augustinians (1256). Mendicant friars who ventured forth to dispute 'the material Christ' (and the corruption of 'mystical insight'), with the sanctioned tenet of 'faith in a mystical Son of God'; whose image, however, had been tactfully "tenderized" to emphasize 'friendship and love': compensatory human qualities, complementing His divine role as 'lord and saviour' (an attempt to contain its spread by diluting the issue of carnality with the concession of mortal affection).<sup>102</sup> Bear in mind that the Shroud had been returned to France from Byzantium shortly after the Fourth Crusade (1202–4).

The Grail legends too ('San Graal' or "Holy Grail" intimating 'Sangue Real' or "Blood Royal") arose not surprisingly from the camp of the carnal Christ; Chretien de Troyes modelling his first 'prurient' conceptions on the antecedents of Ovid and the 'bawdy' Troubadours. The Knight Errant, furthermore, is categorically peripatetic (like troubadour and mendicant friar both) in his perennial quest for the Grail;<sup>103</sup> chivalry

102 It bears noting further that these orders clearly entertained both rationalism and mysticism, as evidenced by such exemplars as Robert Grosseteste (1175–1253) preceptor at Oxford to the Franciscans (1224); Albertus Magnus (1206–80) Dominican (1223); Roger Bacon (1214–94) Dominican (1256); Thomas Aquinas (1225–74) Dominican (1245); Ramon Lull (1232–1315) Franciscan (1266); John Duns Scotus (1265–1308) Franciscan (1291); and William of Ockham (1288–1348) Franciscan (1309). Scholasticism, while embracing the intellectual aspect of the protracted Age of Faith (in the west), was however predominantly concerned with the same fundamental concepts and ultimate applications as Church dogma ('thought' inspired in the liberty of reason, yet fettered in the bonds of theology).

103 It bears noting that in at least one case (Malory's *Morte Darthur*), the Grail appears before the assembled knights at Pentecost, emphatically

having been sanctified during the Crusades in the distinguished service of god (through the monastically-inspired Crusader Knights of Christ).

As Noel Currer-Briggs has shown in *The Shroud and the Grail* (1987), the object in question was in all probability a casket, not a chalice<sup>104</sup> (or ossuary), securing the cloth saturated with the putative blood of Christ; a carnal presentiment.

From the time of Arius (256–336), it becomes clear, France has constituted the focal Western outcamp of this essentially Eastern heresy. Following the Crucifixion, Mary Magdalene reportedly sailed into seclusion at Aix-en-Provence (37–67); persecuted Gnostics increasingly took refuge in Provence (150–600); Frankish king Charlemagne established the seat of his Holy Roman Empire at Aix-la-Chapelle,<sup>105</sup> displaying the loin-cloth of Christ every seventh year (792–814); the First Crusade was incited at Clermont (1095); the Knights Templar (confederating Merovingian scions) took root in France (1111–1314); the Inquisition was ignited in Languedoc initially to prosecute Cathars (1184) and subsequently relit to ferret out survivors of the so-called Albigensian Crusade (1229); the Troubadours (1100–1350) maintained proximity with the Albigensians or Cathars under the patronage of the Duke of Albi (1143–1321); the Grail ‘romances’ tracking the blood of Christ, prove predominantly French (1136–1475); and the Shroud of Turin was preserved in France (or along the French border) from the time of its documented recovery from Byzantium (1204).<sup>106</sup>

establishing its power to anoint, but also rendering the Quest decidedly calendrical: both explicitly, in the allotted year-and-a-day, and implicitly, in its connection to a Jubilee feast (the Shroud notably an Essene relic).

104 Nor a ciborium, paten or pyx.

105 Both Aix-en-Provence in the south and Aix-la-Chapelle in the north not only represent preeminent Western baptismal fonts (‘aix’ cognate with ‘aqua’) but by extension, entrench the primacy of John the Baptist.

106 A pronouncedly heretical milieu which further accommodated a concentration of Jewish mystics at Corbeil in Provence (1160–1220), key in the development of Kabbalah.

In addition, the majority of roughly 500 surviving shrines to, and icons of, the enigmatic Black Madonna, are located in France. While some 80 massive stone cathedrals dedicated to Notre Dame, erected throughout France during what has been called the Cathedral Crusade (1050–1350), may have been inspired by Mary Magdalene; the Church only belatedly ratifying their consecration to the Virgin with the official introduction of the Feast of the Immaculate Conception into the liturgical calendar (8 December 1477).

So-called ‘Mariolatry’ permeating the Crusades (ostensibly in adoration of the Virgin), spread inclinations of gentility toward women in general (modern chivalry); while veneration of the Holy Mother led increasingly to the sanctity of motherhood. Which, among those who may have believed Mary Magdalene the deliverer of Christ’s line, might naturally excite an equivalent urgency for shrines to her devotion.

Against this backdrop, pronounced adoration of the Virgin Mother among mendicant orders (in the thick of the Albigensian persecution), may appear in retrospect, a concerted response to the burgeoning cult of Magdalene; the legendary ‘visitation’ at Toulouse<sup>107</sup> of the redemptive Rosary (or Ave Maria prayer) upon Dominic Guzman (1214), effectively securing the Holy Mother as ‘Queen of Heaven’ in popular currency, as if there’d been a rival.

## ROSARY

A ‘decade’ of prayer (ten Ave Marias or Hail Marys) accompanying each of fifteen Mysteries of her Rosary (grouped in a trinity of modes: joy, sorrow, glory), became standardized as the official Marian devotion within the Church under Pope Pius v (September 1569).

107 Although the Cathars were nominally associated with Albi, Toulouse was central to the sect (prompting the establishment of the dread Dominican order there).

Fifteen ‘decades’, in accordance with the 150 Psalms; because the prayers of the Little Office of the Virgin Mary (mid-8th century, though not widespread until the 10th), taken from the Psalter or Prayer Book (also known as the Divine Office or Liturgy of the Hours) and incorporated in the later condensed Office known as the Breviary or Primer (12th century), were becoming focal to the simplified Breviary or Book of Hours (13th century); the Rosary, in short, distilling its liturgical devotion from the Psalter.

The Dominican Rosary of 54 (plus 5) beads (‘bede’ originally signifying “prayer”) succeeds earlier prayer strings comprising 27 (half 54), 33, 99, 100 or 108 beads (twice 54, though employed in four rounds of 27). It bears recalling that there are notably 27 visible phases in the lunation (the moon pearled in beads). While 100 and 99 ‘coincidentally’ recollect the respective number of months in the successive versions of the first lunisolar calendar in history (the 8-year great-year measure employed both by the Greeks and Israelites). The five ancillary beads in the Dominican Rosary, moreover, conveniently expand the cycle to 59 prayers (the lowest integral compound of the 29.5-day rounded lunation).

A connection between the Rosary (or Rose Garden) and the symbol of the Rosy Cross has also long been advanced (the incorporation of the Brothers of the Garland, or Brotherhood of the Rosary, late in the 15th century, viewed by some as the inception of the Rosicrucians).

In this respect, it bears noting that Durer’s seminal composition, *Feast of the Rose Garlands* (1506), makes a distinction between Pope anointed with a ‘crown’ of red roses (*rosenkrantz*) by Jesus the child, and Emperor garlanded in white by Mary his mother; the primacy of the Holy Roman Emperor implicit in her priority (at least among those who held that Christ’s divinity ensued from His baptism). Mary Magdalene’s significance in the Empire has thus been effectively assailed by the Virgin (as the picture intimates) wielding the usurped symbol of both Resurrection and the Dove. While the red

rose in this case may simply be taken to symbolize the blood of Christ spilled from the crown of thorns, it inescapably *emphasizes* carnality.

The Virgin personifying 'god's rose garden' (though white like the dove), unavoidably absorbed Classical red rose symbolism, both through its reference to 'the blood of the gods', and from the fact that the rose garden afforded the traditional setting for carnal trysts (the rose being the flower of Aphrodite or Venus). In this respect, the *Romance of the Rose* (1230–75) epitomizes the Mediaeval conflict, in its earlier ideal white (1230), and later carnal red (1275), projections of Mother and Son. The spring festival of the Rosalia commemorating the dead, likewise naturally associated the rose with regeneration or resurrection.

Pius (1566–72), indomitable bulldog of the Counter-Reformation, who (besides banishing Jews from the ecclesiastical realm beyond Rome and Ancona, that same year; and excommunicating Queen Elizabeth, 27 April 1570); entrenched the undeniability of Mary's Immaculate Conception (November 1570); sanctioned the new Holy Office of the Blessed Virgin (March 1571); instituted the Feast of Our Lady of Victory (October 1571) in the belief that she'd been instrumental in the defeat of the Ottomans by the Holy League that same month; and enforced the daily recitation of the Canonical Hours (September 1571).<sup>108</sup>

A retrenchment of the Holy Mother's primacy, not only in the face of increasing Protestant resentment toward mortal intercessors, but arguably also in repudiation of Mary Magdalene's preeminence among the increasingly conspicuous neo-Platonic or Humanist cabals (at that point in time, more private than secret).

108 The conjunction of her excommunication with the enhancement of the Virgin, presents an inviting catalyst for Elizabeth's 'mock' sobriquet: "Virgin Queen" (a blatantly cynical arrangement of the red Tudor rose).

## MANDORLA

Statuary at Notre Dame de Chartres, a focal cathedral school (erected 1020–1250), incorporate signal pre-Christian influences: in the biologically specific floral decor; effigies of Aristotle and Pythagoras (on the *western* facade); and an Archimedean projection of Christ enclosed in a chord of intersecting circles, known among Christians as a ‘mandorla’ (“almond”), the ancient ‘vesica piscis’ (“fish bladder”).

Though its first recorded use in architecture appears at St Denis just north of Paris (1140),<sup>109</sup> Cesare Cesariano (in his commentary on Vitruvius, 1521) referred to the mandorla as ‘the masonic rule’ of the Germanic or Imperial master builder (because it laid the geometrical foundation for the characteristic pointed or Gothic arch). A figure, on reflection, comprising twin full moons incorporating opposed crescents: expressly emblematic of lunation, consolidating the lowest (crescent) and highest (full moon) marches of the spectral cycle.

The ‘barbarity’ ascribed by Catholics such as Cesariano and Vasari, to the ‘Gothic’ style (so soon after the inception of Lutheran Protestantism), arguably had as much to do with its Imperial nexus (where ‘barbarous’ beliefs in a carnal Christ were rooted) as with the accepted view (the authors’ unmistakable preference for ‘the purity of Classical modes’).<sup>110</sup> The prevailing influence of the Holy Roman Empire over the Gothic tradition (superseding Rome’s), certainly didn’t *reduce* the tension of competing interpretations of Christ (and concomitant veneration of alternate Marys).

- 109 Site of the Martyrium of St Denis, first bishop of Paris (250); the Merovingian Abbey of St Denis, consecrated by Dagobert I (637); a Carolingian church begun by Pepin (754) and completed by his son Charlemagne (775) which at the time was believed, from a leper’s vision, to have been anointed by Christ together with St Denis; and the earliest identifiable Gothic edifice known, initiated 1135 by Abbot Sugar (1122–51) and consecrated 1144.
- 110 A geometrical figure emblematic of pagan Pythagorean and heretical Imperial precepts alike; in other words, a badge symbolizing their association.

The mandorla's vulval projection, while readily suggesting a uterus (ideally virginal) in which the sigil of the 'divine fish' (proprietary Imperial symbol of Christ) gestates till birth, is alternately emblematic of rank carnality: Christ absorbed in its mature embrace. A conventional symbol of the Trinity (equal intersecting circles, Divine and Mortal, incorporating a proportionate or harmonic Spirit), the mandorla's translation as a carnal symbol, unquestionably implies offspring.

Also known as a 'nimbus' or 'glory' (like the Shekinah), it was sometimes composed of seven doves (and occasionally seven angels), supporting an association with Mary Magdalene who was known as the Dove (and first encountered the luminous 'emissaries' in the tomb following the Resurrection).

## MASONRY

The architects who conceived these cathedrals, on the model of Charlemagne's Palatine Chapel (792–805), laid the foundation of the Masonic orders on the bedrock of Scholasticism (1100–1500) which likewise perpetuated a Carolingian institution (of Alcuin and Eriugena). Three hundred years (1050–1350), which purportedly witnessed the erection in France of more stone than the ancient Egyptians quarried throughout their entire history.

From Odo of Metz<sup>111</sup> (742–814) to Bishop Gundulf of Rochester (1040–1108) and beyond, the master builders were clerically disposed, supervising the erection of *Maisons Dieu* (thus, 'mason'). 'Free' masons, not, as conventionally held, because they were free to practice at large (thereby freed from the strictures of Guild propriety), but in the sense that the

111 Metz was reputedly the site of the first Convent of the Magdalens (1005), an order of reclusive sinners penitently seeking redemption in dove-white habits. Originally under the Rule of St Augustine (423), many houses only later affiliated themselves with the Benedictine and Franciscan orders; the earliest in present-day France (shortly following the founding of those orders) having been established at Marseilles (1272), a mere 30 km from Aix-en-Provence, where Mary Magdalene, eponymous Mother Superior, is said to have spent her final days.

‘house’ they strove to secure was rid (or as free as possible) of ecumenical (or Papal) strictures. Houses of God spiring higher than any other in the west, with the pronounced intent of surmounting ‘surrounding’ authority (the Great Schism having only recently ‘segregated’ eastern and western factions of Christological dissent).

The modern distinction between speculative and operative Masonry, in contrast, is purely an expedient resorted to by those who conspicuously fail to trace ‘the division of essence from matter’ to the prevailing Christian dispute over conflicting conceptions of Christ’s nature (the term ‘mason’ obviously not arising from the profane or common, but an arcane or divine ‘maison’).

## INQUISITION

It bears observing how expediently, following the first fall of Byzantium and the ensuing establishment of the Latin Empire (1204–61) which occasioned the return of the Shroud to France (1205), that the Albigensian Crusade was mobilized by the Pope.

Both the Fourth Crusade (1202–4) and Albigensian persecution (1209–29), in other words, represented full-scale, theologically-motivated assaults by Christian against Christian; in the former instance, nominally Papal forces (predominantly French) against schismatic Eastern Christian ‘heretics’ (a campaign, however, critically lacking Papal sanction); and in the latter, Papal forces against Westerners adhering to a predominantly Eastern heresy.

The earlier assault, it bears qualifying, was largely a retaliatory campaign (precipitated by Venetian mariners contracted to convey the Crusader forces across the Mediterranean) to avenge the brutal massacre in 1182 of 60,000 Latin or Western Christian residents of Byzantium, by an inflamed populace; in essence, a protracted result of the Great Schism (essentially a simmering dispute over the nature of Christ).

And the sacred relic of the Shroud (in Byzantium during the earlier offensive) had notably been relocated to France immediately prior to the persecution of the Cathars (constituting the second).<sup>112</sup>

Dante's nemesis, Pope Boniface VIII (1294–1303) initiated the first formal Christian Jubilee extending pardon and remission of sins, in 1300 (the year in which the *Divine Comedy* is set, significantly on Good Friday). His institutionalization of the informal practice of the preceding century, not only attracted welcome revenue from indulgent pilgrims flocking to Rome, but also had the effect of redeeming a Biblical measure epitomizing the Essenes.<sup>113</sup> Shortly after, sustained conflict between the French king and the Pope (over the issue of temporal supremacy), resulted in the removal of the Papacy from Rome to Avignon (1309–76), an enclave of the Papal States in the heartland of the heretic.

This so-called Babylonian Captivity of the Popes, curiously coincided not only with the dissolution of the Templars, but the Cathars<sup>114</sup> and Troubadours as well (not to mention the rise of fabulous legends of heroic preoccupation with the Grail); purportedly because the rulers of France, who are

112 It must be appreciated that the Shroud had never been the preserve of, or implicitly sanctioned by, the Vatican, before 1983; though Pope Pius XI went on record in 1936 to affirm that the images indeed appeared “not made by human hands”, echoing the early description by Evagrius Scholasticus of the prototype of Christian icons purportedly sent by Christ to Abgar V of Edessa, where the Mandyion is first recorded (as well as the conclusion arrived at subsequently by the STRP team of scientists who examined the Shroud in 1978).

113 The contemporaneous transformation of Christ's carnal aspect (through the concession of ‘mortal affection’), affords a glimpse of an ongoing campaign to subsume heretical precepts (ecumenically sanitized) within the rule of the Church; thereby silently herding ‘heirs to heresy’, back to the flock.

114 The Albigensian Crusade began conspicuously on the Feast of Mary Magdalene with the obliteration of the Cathar town of Beziers (22 July 1209), resulting in the merciless extermination of all 15,000 inhabitants (including Catholics, on the pretext that ‘God would know his own’), many perishing despite the proffered refuge of inviolable sanctuary, notably in the church of St Mary Magdalene.

believed to have dominated the Popes throughout this period, sought the suppression of temporal rivals. Materialism apart, there were unquestionably strong theocratic motives at play.

## BUGGERY

Templar rites are said to have included veneration of the Black Madonna and the severed head of Baphomet<sup>115</sup> or John the Baptist ('bapho' cognate with "baptist"). Desecration of the Cross; repudiation of the Trinity; carnal rituals involving buggery;<sup>116</sup> together with spectres of decapitation and a dark lady; attend charges variously levelled late into the 16th century, at the putative leader of the 'School of Night' (Walter Raleigh), Christopher Marlowe and Edward de Vere (whose passion for Ovid<sup>117</sup> from an early age, invites association with the carnal camp).<sup>118</sup> And Catharism (reputedly a Bogomil infection) is widely held to have been borne into France by Templars (forced from Jerusalem in 1187, effectively ending their alleged affiliation with the elusive Priory of Sion, a mere five years after the massacre in Byzantium).

Charges of buggery in conjunction with religious desecration characterize 'perversity' of a sacred rather than sexual nature, sustaining overtones of the hierodule (temple prostitute), *hieros gamos* (sacred marriage between man and god) and the prophetic Enarei, ancient priests who dressed as women (arguably to receive the fecundating effluent of 'divine conception').

- 115 Shroud scholars submit that the head was the face on the folded cloth, displayed (as in Byzantium) on a vertical frame.
- 116 'Bougre' from 'bulgarus', Latin for 'Bogomil' (Bulgarian heretics fringing Byzantium).
- 117 Ovid's exile to Tomis in Scythia (8–18), relegating him appropriately to the cradle of such carnal fraternities as the ancestral Corybantes, Kabeiroi and Enarei (in addition to the later Bogomils).
- 118 Under examination by his inquisitors (1592) Giordano Bruno maintained that his Arian inclinations regarding the Trinity assumed a Pythagorean rationale: "For I deemed it unworthy to constrain Infinity within finite number" (Singer, *Giordano Bruno: His Life and Thought*, p166).

Ideally, ritual union between men consecrated ‘the *ecstatic* pursuit of divinity’: ejaculation propelling the Adept out of body (beyond the base illusion of rank carnality), with the *enthusiasm* of ‘man made god’ (his select receptacle pointedly precluding ‘procreation’ and the concomitant perpetuation of illusory ‘matter’).

Mystical devotion, which incorporated sexual rites from the earliest time following the discovery of the male role in procreation (and the realization that sperm was ‘divine’),<sup>119</sup> drew from ‘the blood of Christ’ (both on the Shroud and in the Sacrament), redemptive promise in the ‘divine effluent’ in man (unavoidably symbolizing ‘resurrection’). The sacrament of Holy Communion, in this respect, proffered a chalice of *communal* effluent (the Barbelognostic rite witnessed by Epiphanius at Alexandria in 335, expressly equating their combined sperm with ‘the body of Christ’).

## DOVE

There is also congruence in the dark aspect of ‘My Lady’ (MaDonna) with Mary Magdalene’s involvement in Christ’s passion and interment: the darkness of the netherworld into which He must descend before His resurrection, together with the darkness before dawn on Easter Sunday when she discovers His dark tomb empty, complement her dark notoriety as a woman possessed of seven demons before her redemption at His hands (not to mention lingering aspersions that as ‘lady of the night’ her symbolic darkness<sup>120</sup> readily exudes a carnal proclivity).

- 119 John Allegro’s contention that rain was viewed as heavenly sperm by primitive people, presupposes that they understood procreation (which I maintain, didn’t initially occur until just before the emergence in ‘history’ of its revolutionary effects: Domestication and Agriculture).
- 120 Two Marys, one no stranger to ‘sin’, the other beyond reproach, sustain the iconography of twin goddesses resident in the underworld, personifying the two dark phases between visible lunations. The first surrenders to the advances of the submerged waning crescent (which most resembles an erect phallus, among visible spectres), the terminal phase of the

Seven 'demons', congruent with the seven focal visible lunar phases, on their submergence in the dark underworld (presided over by the resident goddess), during the three days and two nights of darkness between successive lunations. Archaic belief ascribed the decay of the full moon to an underworld serpent consuming increasing portions of 'his captive' daily throughout the waning arc of the cycle (*cf.* the heavenly pearl held captive by a serpent in Egypt, in the hymn of Bardaisan). Seven phases (symbolized, when visible, as luminous angels), fallen, like Satan (when gone from the sky), into the abyss (Set, who inaugurates the waning arc of the cycle on day 17, supplying the etymon for 'Satan'). Christ's interment likewise extends three calendar days (Good Friday, weekly Sabbath, Easter Sunday) consuming two captive nights.

Yet the term 'Magdalene' ('Migdal' signifying "elegant", "great" or "tower" in either Aramaic or Hebrew)<sup>121</sup> harbours

extinguished lunation thereby instilling the goddess in her lair with the seed of the succeeding lunation. The second (her 'double') miraculously delivers the new lunation without ever herself having been inseminated (a virgin birth). In the Egyptian myth, Osiris (waning crescent) copulates with Nephthys (wife of Set, who represents the fullest waning phase; or by extension, Osiris the leanest waning phase at outset of the moon's 14-day descent into the underworld) while Isis (her role as 'double' accentuated in the doubled syllable of her name) gives birth to Horus the avenging son of Osiris (waxing crescent, the mirror, or spitting, image of his father: the vorpal phallus transformed into a brandished blade). In the Arthurian cycles, 'evil Guenevere' the all-but-identical half-sister of 'Guenevere of the regal birthmark', supplants her 'twin' as Arthur's queen for a telltale two-and-a-half 'years' (echoing the two-and-a-half days between visible lunations).

- 121 Though it must be qualified with the reminder not only that the Gospels were composed in Greek, but that a considerable number of inscriptions in Jerusalem from the first century, also were ('Jewish Funerary Inscriptions: Most Are in Greek,' Pieter W. Van Der Horst, *Biblical Archaeology Review*, Sept/Oct 1992, p48). The fact that Greek was widely employed throughout Palestine (not only in the north) during the period of Macedonian control (332–30 BC) and later, incidentally, deflates the assertion that the Septuagint was produced at Alexandria during the reign of Ptolemy II (287–246 BC) ostensibly for resident Greek-speaking Jews; their relations in Israel, who were also made to abide Greek for the same length of time (a mere 86 years from 332–246 BC),

an allusion to “doves” which are symbolically white (Magdala reputedly the ‘Village of Doves’): emphatic spectre of resurrection up into the light, following the Flood; and emblem of Astarte, lunar or white goddess (resident, enigmatically, in the dark depths of the tomb-like underworld).

The poet describing his Beloved in the *Song of Songs*, claims, “Your eyes are doves” (notably in verse 15). The 15th night of lunar cycle ushers in the first full moon, followed the next night by second full moon: parallel white eyes aloft at the apex of the cycle. The Biblical figure, in this respect, clearly parallels the winged Eyes of Horus (Amon at his leanest) and Ra in Egyptian iconography: twin full moons. While the woman in the *Song of Songs*, as has yet to be recognized, represents lunar cycle; her indomitable suitor, the calendar.

It is, therefore, highly significant that Mary Magdalene is singled out as the sole attendant at the tomb that first Easter morning, included in all four Gospels.

## BRIDE

The significance of the Shroud during the sixteenth century, may have passed from memory for all but a relatively few Christians, but the question of Christ’s nature remained vital to the Reformation, as devout Protestants (rejecting the role of Papal intercessor), sought immediate communion through His word. And with its proliferation through unprecedented dissemination of the Bible, those addressing Christ in its study were more than ever alert to the fact that Mary Magdalene (the first Christian) was inextricably bound, by her discovery in the tomb that first Easter, to the miraculous Resurrection (the foundation miracle of Christianity). The question being, what did she encounter.

requiring nothing in addition to the original Hebrew text, to maintain *their* observance. It fairly begs credulity, in fact, to imagine immigrant Jews anywhere after only 86 years, displacing their tongue so thoroughly as to require a *translation* of sacred scripture, particularly in light of the stern injunction against scriptural alteration (Deuteronomy 4:2).

The woman known cryptically as the Dove,<sup>122</sup> in other words, clearly augurs rebirth more than any other fecundity in scripture. Moreover, this association had been established a millennium before the Shekinah would be transformed as the Sabbath Bride.

Although the significance of the Shroud as the prime early Christian means of conversion may have faded from prominence, the impression that Mary Magdalene had been focal as Christ's "apostlesse", divinely directed "the fourteenth year from His passion" to her mission in France (landing at Marseilles with "Maximin, Lazarus her brother, Martha her sister, Marcelle chamberer of Martha, and Saint Cedony which was born blind"), remained vivid in the literate imagination through the broad dissemination of the most reproduced book of the age, *The Golden Legend of the Saints* (compiled originally by Archbishop Jacobus de Voragine of Genoa about 1260).

A legend further contending she may have been married to John the Evangelist (the very figure, to Christ's right in Leonardo's painting of the Last Supper, with whom she has been recently so improbably identified).<sup>123</sup> According to the *Legend*, Christ broke up the marriage, but in consolation favoured them both with "the sweetness of His familiarity" (confirming, to some degree, the assertion in the Gnostic gospel of Philip, that she was Christ's close companion, alongside two other Marys: His mother and her 'sister' Mary of Cleopas).<sup>124</sup> An account predicated on the tenuous belief

122 It is notably through baptism, according to the lost Gospel of the Hebrews (cited by Jerome as having been composed in Hebrew by Matthew), that Jesus initially encounters the Holy Spirit, in the form of a dove; signifying his adoption, rather than birth, as the son of god (the Adoptionist view of Christ's divinity).

123 The traditional position of the host at formal banquets of the time; supporting the possibility that, alone among the Twelve, the unnamed 'beloved disciple' (presumed to have been John the Apostle) maintained property in Jerusalem (where the Last Supper was arguably served).

124 The name 'Mary', possibly cognate with 'myrrh', adds dimension to the preponderance of Marys among the seven myrrh-bearing women commemorated in the Orthodox Church (recollecting the seven Hathors):

that John the Evangelist and John the Apostle were the same person (and that “sister” refers to the Virgin’s ‘sister-in-law’, Cleopas presumed to have been Joseph’s brother).<sup>125</sup>

Another Mediæval legend maintained that three Marys (Magdalene, Salome, and Cleopas or Jacobe together with her Egyptian servant Sarah), set sail or were cast adrift at Alexandria with their uncle Joseph of Arimathea, debarking at Oppidum-Ra in Provence (subsequently enshrined Notre-Dame-de-la-Mer, and more recently, Les Saintes-Maries-de-la-Mer). Evidence, at least, that the salutation ‘Notre-Dame’ appears, in Mediæval France, not to have addressed the Virgin Mary alone. While there clearly appears to have been some reason (either historic or symbolic) for identifying Mary Magdalene so persistently with France.

## SUMMARY

To recapitulate, three dominant strands anchor my hypothesis (the latter two previously unrecognized): [1] conflict over the two natures of Christ striking a dominant chord throughout Christian (and thereby western) history; [2] the

Magdalene, Cleopas, another Mary, Martha, Salome, Joanna and Susanna. The term ‘chrestos’ signifying “anointed” likewise summons the preservatives of myrrh and aloes at the tomb (which facilitated the emergence of the evidence on the Shroud leading to claims of a Resurrection). In other words, both ‘Mary’ and ‘myrrh’ appear crucial to the foundation miracle of Christianity. By comparison, the amnion (*cf.* myrrh) of the goddess (*cf.* Mary) in the tomb of the underworld, restored the light of god, in earlier myth, to the succeeding lunation (the seven Hathors, accordingly, mating during their respective daytimes with the seven focal lunar spectres).

- 125 A presumption which compounds the failure of Cleopas (an ‘uncle’) to recognize the risen Christ en route to Emmaus (in the Gospels of Luke and Mark). Supporting the interpretation that the Gospel accounts memorialize no more than the brethren (His ‘family’) felt prudent to admit, historically, regarding the sect’s failure to recognize the Messiah in their midst, while He lived. A contrite way of admitting that His own extended family (the Essenes) had failed to recognize the divinity of one so intimately familiar to them, until after His death.

miraculous images on the Shroud of Turin having precipitated these disputes; and [3] the evidence of immortality on the Shroud having gradually shifted the focus among the Elect, from 'the prevailing tradition of lunar iconography' secreted in sacred scripture, to 'the sustaining message of Faith'. Threads plying the premise that although there was indeed an Essene named Yeshua (or Jesus), Christ was merely a photograph of his remains.



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**NOTE** The present work was begun October 2011, a year before my discovery of *The Sign* by Thomas De Wesselow (April 2012: VIKING), a volume which, as I learned on reading it, propounds the very thesis advanced in my earlier books, *God's Shadow* (February 2004) and *Shrouded in Scripture* (March 2004).

An expansion of my original thesis, *Moon Over Qumran* PART ONE (essentially complete at the time) has not been influenced by or modified in light of his insights.

Uncited data in the present work were drawn from online sources. The second and third parts, *Emanations* and *Madonnæ*, will each appear separately prior to publication of the complete work.



**MOON OVER QUMRAN**  
**PART ONE 𐤃 CREATION**  
**COMPOSED IN MINION**  
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